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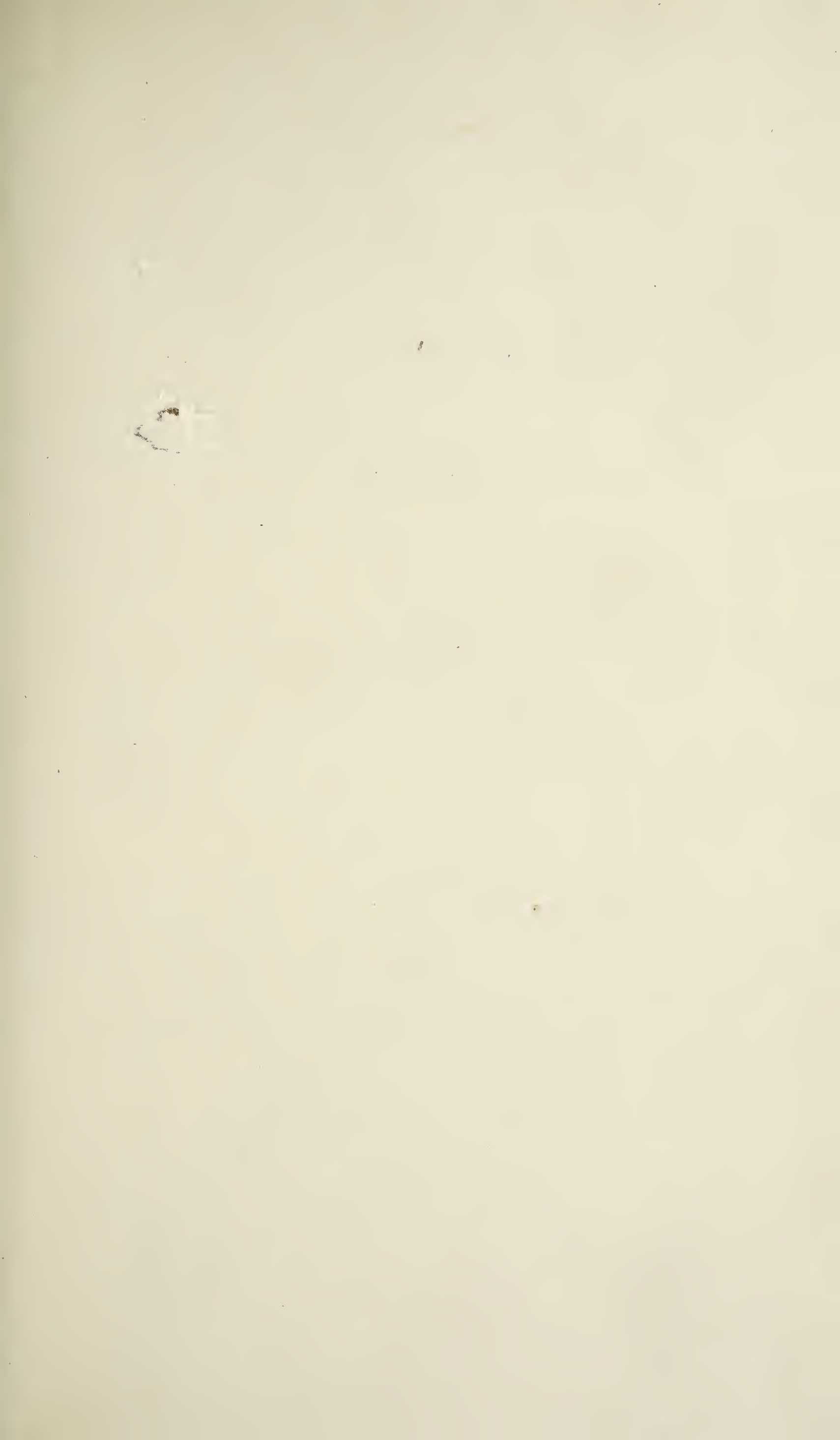
MEDICAL SOCIETY
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The ART of nursing...





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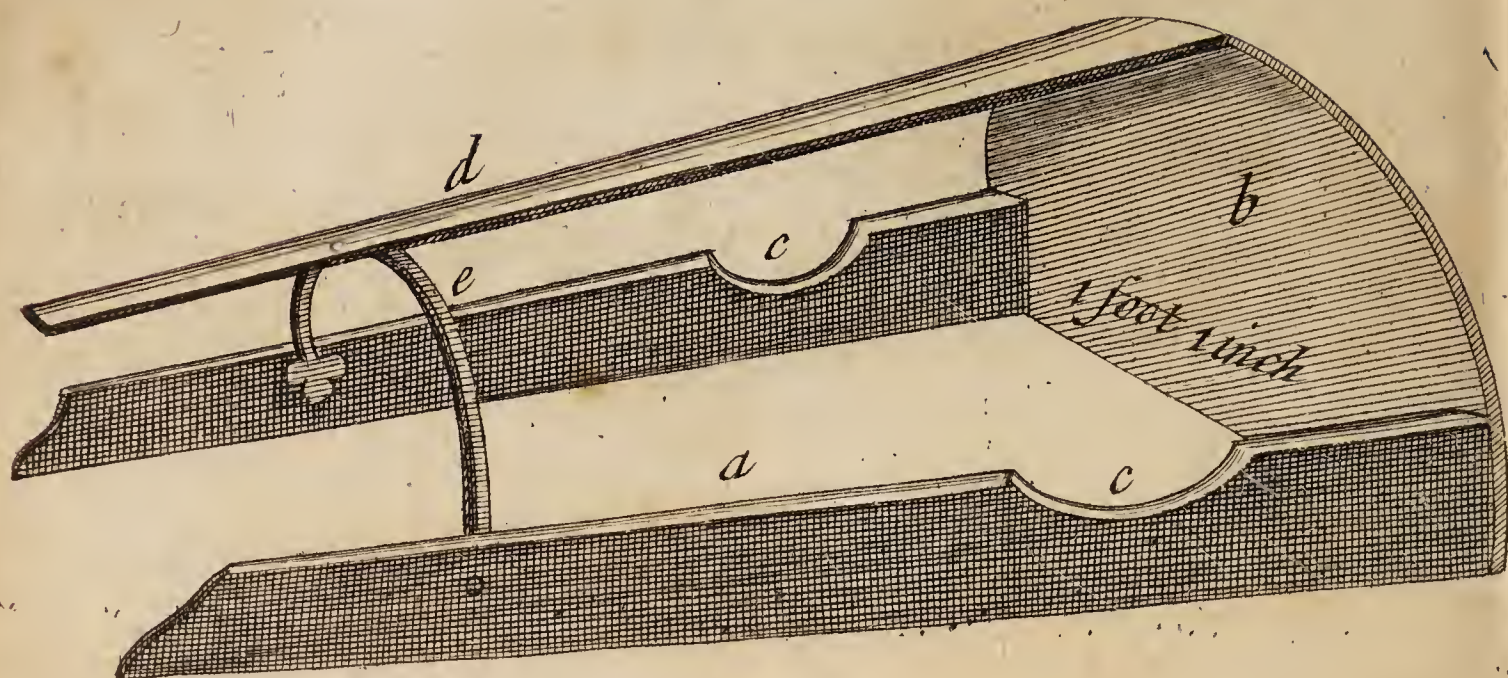
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WITNESSES
Over and over in the Bible we find
the same thing. The Lord is with
us, and we are not alone. The Lord
is above us, and we are not alone.
The Lord is with us, and we are not alone.
The Lord is above us, and we are not alone.

The Lord is with us, and we are not alone.
The Lord is above us, and we are not alone.
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The Lord is above us, and we are not alone.
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The Lord is above us, and we are not alone.

The ARCUTIO.



WHEN it is considered how many are charged Over-laid in the Bills of Mortality, it is to be wonder'd that the ARCUTIO's, universally used at *Florence*, are not used here in *England*. The Design above, is drawn in Perspective, with the Dimensions, which are larger than usual ; and is thus described :

- a*, The Place where the Child lies.
 - b*, The Head-Board.
 - c*, The Hollows for the Nurse's Breasts.
 - d*, A Bar of Wood to lean on, when she suckles the Child.
 - e*, A small Iron Arch to support the said Bar.
- The Length three Feet, two Inches and a half.

Every Nurse in *Florence* is obliged to lay the Child in it, under Pain of Excommunication. The ARCUTIO, with the Child in it, may be safely laid entirely under the Bed-Cloaths in the Winter, without Danger of smothering.

THE
ART of NURSING:

OR, THE
METHOD

Of Bringing up
Young Children

According to the
Rules of PHYSICK,
FOR THE
Preservation of HEALTH, and Prolonging LIFE.

The SECOND EDITION.

To which is prefixed,
An ARCTIO, with its Dimensions, used Abroad
to prevent the Overlaying of Children.

L O N D O N:

Printed for JOHN BROTHERTON, at the *Bible* in
Cornehill; and LAWTON GILLIVER, at *Homer's*
Head, against *St. Dunstan's Church, Fleet-Street*.

(MDCCLXXXIII.)

THE
ART OF TEACHING

OF THE
METHUEN

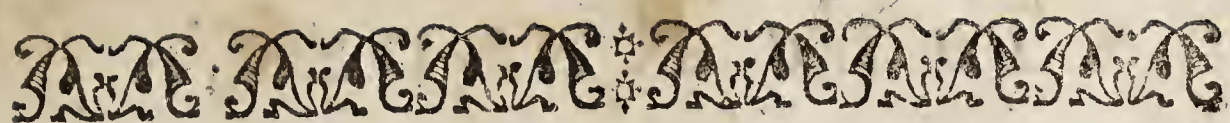
Young Children

JOHN P. H. STICK

Author of "The Art of Teaching"

NEW YORK
J. B. LIPPINCOTT & CO. 1880

THE
METHUEN
JOHN P. H. STICK
Author of "The Art of Teaching"



T O T H E

R E A D E R.



SINCE young Children, as well as old People, often fall into dangerous Distempers, from the least Irregularity committed in their Way of Living ; and since the *Gout* is a Distemper very common to old Age, and that the Nature of it has not as yet been sufficiently understood ; I thought I should oblige the Publick, by publishing *three Treatises*, the First shewing, *The true Way of bringing up young Children ;*

To the R E A D E R.

dren ; the Second containing
*A Regimen ; or, Way of Li-
ving, proper for Persons ad-
vanc'd in Years ;* and the Last,
concerning the *Nature and
Cure of the Gout.* And for-
asmuch as large Treatises are
not only tiresome to read,
but that 'tis likewise difficult
to remember the Precepts
they contain, I have reduc'd
mine into a narrow Com-
pass, without troubling my
self with uselefs Quotations,
which could not have ren-
der'd the Principles I have
laid down, either more use-
ful, or more true. However,
I have follow'd the *Ancients*
as

To the READER.

as much as possible, nor ever left 'em, but when forc'd to it by *Reason* ; which ought to be our Guide, and which we ought to follow before *Antiquity* ; since 'tis by that we are enabled to distinguish between *Truth and Falshood*, and secur'd from falling into *Error*. It shews but a small Regard to *Truth*, to give blindly into the Opinions of other Men: The *human Understanding* knows no Bounds, but is always capable of making new Discoveries : The *Moderns*, with Respect to the *Ancients*, may be compar'd to Pigmies standing upon Gi-

To the READER.

ants Shoulders, who by that Means see further than the Giants themselves.

I am certain, some *Critick* or other will think I have left sufficient Room for Censure, by affirming, in my Treatise concerning the Education of young Children, *That if the Navel-String of a newborn Child be not tied, the Urine will flow continually out at the Urachus; which is contrary to the Opinion of several good Anatomists, who affirm, That the Urachus is not perforated, and consequently that there is no Passage for the Urine that Way.*
But

To the R E A D E R.

But Nature acts so differently in different Subjects, that 'tis certain that the *Urachus* has sometimes been found perforated, contrary to what it commonly is. This is confirm'd by Experience ; *Fernelius* relates how, that a Man thirty Years old, having the common Passage for Urine stop'd, us'd to discharge a great Quantity at a Time at the Navel, without any appearance of a Tumour near the Umbilical Region ; which shews, that the Urine pass'd out of the Bladder by the *Urachus* ; for had it come from the Veins or Arteries, it

To the R E A D E R.

would have ouz'd out only Drop by Drop ; or had it remain'd heap'd up for a Time in any particular Place, in order to a larger Discharge at once, some Tumour must have appear'd before that Discharge. In short, if these *Treatises* are well receiv'd, as I hope they will, almost every Body being concern'd in 'em, I may be induc'd to publish others that are more large and copious, being perswaded, that there is nothing more delightful in this World, than to contribute as much as possible to the publick Good.



A
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O F T H E

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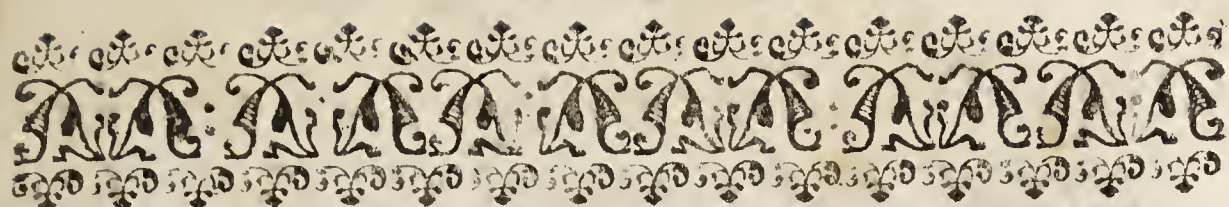
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T H E



T H E

Right Manner, and true Method

Of bringing up

YOUNG CHILDREN,

According to the

Rules of Physick.

C H A P. I.

*What ought to be done to new-born
Children as soon as ever they come
into the World.*



AS soon as ever a Child is born,
the Midwife ought immedi-
ately, before the Womb closes
itself, to draw out the After-
birth carefully, and then to se-
parate the Child from it. In order to which,
she must, with a Piece of hempen Thread
B several

several Times doubled, tie the Navel-String about an Inch from the Child's Belly. It ought not to be tied too strait, for fear, least the useless Part of it should fall off before that which ought to remain, be well stopp'd, and join'd every where exactly close; for otherwise, shou'd the Child strain it self ever so little in crying, or else happen to be handled roughly, the Umbilical Vessels might by that Means be open'd, and so occasion a dangerous Flux of Blood. On the other hand it ought not to be tied too slack, for fear of any Loss of Blood, or least that the serous Part of it, or the Urine that passes through the *Urachus*, as it were by Way of Vapour, shou'd ouze out continually that Way: or, lastly, to prevent any Damage that might arise to the Child from the cold Air's entring into its Body the same Way. After the Navel-String is thus well tied, it ought to be cut off with a good Pair of Scissars three Fingers breadth without the Knot, and then the Part that is cut, ought to have wrapt about it, a Piece of fine Linen Cloth doubled and dipp'd in Oil of Roses, to allay the Pain. That Part of the Navel-String that is without the Knot, being by this Means render'd incapable of receiving any Blood, or any Thing else whatever to nourish it, will be sure to mortify, and in three or four Days to fall off.

off. But if this Part of the Navel-String, during the Time of its Mortification, after it is become deadly cold, shou'd touch the Child's naked Belly, for want of being wrapp'd up, as before mention'd, it might occasion grievous Pains and Disorders. With regard to a female Child, tis of great Consequence how this Part is cut ; for since the Bladder, which is fasten'd to the Neck of the Womb suspended by the *Urachus*, if the *Urachus*, which with one Vein and two Arteries composes the Navel-String, be tied too close to the Belly, the Bladder and Womb will be drawn up, and so straiten'd, that the internal Orifice of the Womb, as well by Reason of the Length as the Narrowness of its Neck, will be render'd incapable of receiving and containing in its Bottom that Matter which is necessary to Conception, and consequently such an one must for ever remain Childless. When the Navel-String is cut, the next Thing to be done, is to clean the Child's Skin from that Filth and Nastiness that adheres to it. For this Purpose, Oil of Roses, Oil of Myrtle, or Wine in which Myrtle or Rose-Leaves have been boil'd, may be made use of. These Remedies will render the Skin firm, and less liable to the Injuries of external Bodies, and will likewise procure a free Transpiration or Evaporation by the Pores

of the Skin, of those fummy Excrements that continually arise from the Mass of Blood, in proportion to the Frequency of its passing through, and being accended in the Heart. The Ancients us'd to strew the Body of a new-born Child with Salt, or the Scum of Nitre ; but these Things are hurtful by their Acrimony, and the Itching they occasion ; and are only fit for such Persons whose Lives are to be accompany'd with Fatigue and hard Labour. When the Child's Skin is sufficiently cleans'd, 'twill be proper to free all the Outlets of the Body from whatever may obstruct them, opening them gently and by Degrees ; as likewise to move its little Limbs from Side to Side, in order to dry up and disperse their superfluous Moisture. The last Thing to be done, is to wrap him up in his Cloaths, swadling him every where smooth and even, without bending any Part of him, or binding him too strait, for fear of hindering his Growth.



C H A P. II.

The Heathen Custom of plunging their Children, as soon as born, over Head and Ears in a River, censur'd, and the Mischiefs of it demonstrated.

TWAS customary heretofore among the *Heathens*, to throw their Children as soon as they were born into a River, to try their Strength, and render their Bodies more robust. They thought it was better that such as were of a weak Constitution, shou'd perish by the Coldness of the Water, than to live in a languishing Condition, incapable of performing any of the Functions of Life. As for such as surviv'd this Test, they were thought to be harden'd, just like red-hot Iron, by being dipt in Water. But the first Mistake of this Practice is manifest from hence, that by this Means they certainly destroy'd many tender Infants, who, by the Milk, and Care of a good Nurse, might have become strong and vigorous; since we see that Lambs who have suck'd, and been brought up by Goats, change their Nature so far, that their Wool becomes more hard and thick than that of

other Sheep : Not to mention the Example of *Alcibiades* the *Athenian*, who, contrary to what is common to Persons of that Country, was endow'd with a wonderful Strength of Body, because he had been nurs'd by a *Spartan* Woman. Their next Mistake arose from hence, that by the fore-mention'd Practice, the Pores of their Children's Bodies were too much stop'd ; which, tho' it might secure them indeed from external Accidents, yet render'd them liable to a thousand Inconveniencies arising from internal Causes, chiefly for want of a due Perspiration ; which as a general Cause produc'd many others, *viz.* a Corruption of Humours, and their Flux upon some particular Part. Whereas had they clos'd the Child's Pores, and render'd his Skin firm by the Remedies mention'd in the former Chapter, 'tis certain they would have secur'd him from Disorders arising as well from internal as external Causes.



C H A P. III.

Concerning such Defects as Children often bring with them out of their Mother's Womb, into the World, which ought to be rectified with all Speed.

TH E natural Passages of Children, such as the Entrance into the Ears, Nose, Mouth, &c. are often stop'd by a very fine Membrane; which ought to be cut intirely away, and the Edges of the Parts hinder'd from uniting again by the Application of Tents and Pledgets. Sometimes we see Children born with six Fingers on a Hand, and sometimes with five join'd together like a Goose's Foot. Very often the Membrane under the Tongue is so short and strait, that it hinders the Child from sucking, and puts him in a Condition of never being able to speak distinctly all his Life; but these Inconveniencies are easily remov'd by a slight Incision. It likewise happens very often, that the Inside of young Children's Mouths is sore and ulcerated, which Soreness is increas'd by their rubbing their Gums together, and if not carefully remov'd, not only hinders them from sucking, but makes them die

in Torment; but this may be cur'd, only by rubbing tenderly the Inside of the Mouth with a Piece of fine Linen Rag tied on the End of a Stick, and dip'd in a Composition made of equal Quantities of Oil of Sweet Almonds, Honey and Sugar. But the most common and usual Defect that Infants bring with them into the World, are those Spots and Blemishes with which a Child is, as 'tis commonly said, mark'd by its Mother. Those in the Face are chiefly to be regarded; which, how small soever they may be at first, if not speedily remov'd, spread themselves considerably in Time, and become a very remarkable Deformity. Such as resemble Warts, may be taken off by tying a Piece of Thread about them very strait; they may likewise be remov'd by the frequent Use of some Remedies that are very Diccative, such as Oil of Vitriol, or *Aqua-fortis* once applied with due Care. Such as appear Hairy, may be rectified by the Application of very gentle Depilatories, that is, such Remedies as take away Hair; such as Orpiment and the Juice of Henbane mixt together in an equal Proportion; or else Half an Ounce of Quicklime, and two Drams of Orpiment blended together in a sufficient Quantity of the Whites of Eggs, laid upon the Part for Half an Hour, washing

washing it afterwards with a little warm Water. In order to prevent the Hair from growing again, such Things must be made use of as burn or take away its Roots ; as the Blood of a Bat or Lizzard, or Ants-Eggs : Or else such Remedies as cool and close the Skin, such as Oil of Henbane and Ceruse, or white Lead boil'd in Vinegar. Red Spots or Marks, may be remov'd by drying and repelling Remedies, such as Ceruse mix'd with the Juice of a Limon ; Hemlock boil'd in White-wine Vinegar, or Virgin's Milk, which is thus prepar'd : Take three Quarts of White-wine Vinegar, or distill'd Vinegar, if you please, put into it two Ounces of Litharge of Gold powder'd, stir them well together in a Glass Vessel for Half an Hour ; then take a Glass Funnel, and having put Half a Sheet of brown Paper into it, pour your Mixture upon it, and as it passes through the Paper and Funnel, receive it into a Glass Bottle. Take a Spoonful of this Vinegar thus percolated, to which if you add four or five Drops of Oil of Tartar, or Salt-Water, it will become as white as Snow.



C H A P. IV.

Concerning such Children as come into the World hooded, or, as 'tis commonly said, with a Cawl on their Heads; and why 'tis reckon'd fortunate to be born so.

IT happens sometimes that Children are born hooded; that is to say, that their Head and Face is cover'd with a Membrane like a Hood; which must be taken away immediately, in order to give them a free Liberty to breath. Some have believ'd this to be a different Membrane from the *Amnios*, that it reaches as far as the Navel, and is made of the superfluous Matter remaining over and above what was necessary to form the Child. But Experience shews, that 'tis nothing but a Part of the *Amnios*, which is made smooth about the Neck, by the Windings of the Navel-String about it. The *Amnios* is a Membrane, or kind of Bag, in which the Child, as well as the Urine discharg'd during the Time of his being in the Womb, is contain'd, 'till near the Time of its Birth; when, this Water breaks forth, and by its flowing in some Measure facilitates it. Now this happens
when

when the Child, in order to procure a Freedom to breath, as well as a purer Aliment than the groffer Parts of its Mother's Blood, the Finer being already spent in Nutrition, struggles and makes all imaginable Efforts to come forth from the Womb, and by kicking with its Feet, breaks first of all this Membrane, in which it lay 'till then as it were imprison'd. But as this Membrane is very thin, it would be very easily broken, were it not cover'd by another, which is thicker, call'd the *Chorion*: Now these two together, with a Piece of Flesh of a circular Figure, call'd the *Placenta*, into whose Substance the Umbilical Vessels are spread, compose the After-birth. 'Tis certain, that Children never come into the World with any Part of the *Amnios* on their Head, unless they pass through a very wide Passage; for had the Passage been so strait, that they must with Difficulty have pass'd through it, they must needs lose this Hood, or Covering, just as Serpents by passing through any narrow Place are stript of their old Sloughs or Skins, and get new ones. Wherefore 'tis no way strange that they are more fortunate than other Persons, not that Chance favours them more, but because they come into the World better qualified for all Kinds of Business, as well from the Goodness of their Understandings

as

as from the Vigour of their Bodies. They have an excellent Understanding, arising from a right Conformation of the Head, which was no way squeeze'd or press'd in its Passage into the World ; and they have a sound and healthful Body, which suffer'd no more in its Passage than the Head.

C H A P. V.

What ought to be given to new-born Children before the Breast be given them.

THE whole Blood that a Child receives from its Mother is not fit for Nourishment ; 'tis only the fat and temperate Part of it. That which is hot and thin, by the further Elaboration which it receives in the Child's Body, acquires the utmost Degree of Heat, and is turn'd into Choler, and so 'tis receiv'd into the Gall-Bladder, and from thence discharg'd into the Intestines. The earthy and grosser Part goes to the Spleen, which admits as much of it as it can purify, and sends the Remainder into the Bowels, where this Refuse and Dregs of the Blood, through Length of Time, grow thick, and become of a blackish Colour,

Colour, resembling the dry'd Juice of Poppies; for which Reason they are, by Physicians, call'd *Meconium*. Now new-born Children discharge both these Kinds of Excrements by Stool, with a good deal of Difficulty and Pain. At this Time 'tis by no Means proper to give them Milk, for fear it should corrupt and curdle. But instead of Milk, some give Wine to strengthen the Child as they imagine, which is a very great Mistake; for the Wine by its Heat, having a Power to penetrate and ascend, carries with it towards the Liver, all the Choler it meets with in its Passage, and sends up Vapours to the Head, which by the Coldness of the Brain are dissolv'd into Water; which falling upon the Nerves and Lungs, must needs injure those delicate and tender Parts. Some there are, who, imagining that there is a Malignity in the *Meconium*, cause the Child to take *Diascordium*, or *Venice-Treacle*, which does a great deal of Hurt; for in how small a Quantity soever they are taken, they heat very much, and by drying this blackish Excrement, they hinder its Discharge, as well as by Virtue of the *Opium* that is in them. Others give clarify'd Honey, which has as bad an Effect; for by its Sweetness it tempers the Acrimony of the Choler, whose Parts were but too much blunted before

before by the Admixture of the *Meconium*, and so hinders that Agitation which it ought to have promoted, in order to the Expulsion of this Excrement; nay farther, by its Viscosity, it helps to fasten it to the Inside of the Guts, and so renders it more difficult to be discharg'd. Indeed was the Honey first mixt with Water, it might serve very well to dilute both the Cholera and the *Meconium*, and make them both fluid; but then 'tis still improper on Account of the Gripes it occasions. 'Tis much better to give a little Syrup of Violets, mix'd with Oil of Sweet Almonds, which will gently evacuate the Excrements contain'd in the lower Belly, and at the same Time take away that Cough which often happens to Children when they begin to breath the Air to which their Lungs had not been accusom'd. But there is nothing more wholesome than a Decoction of *Cassia*, or *Senna*, which will gently carry off all the Impurities that lie lurking in the most minute and remote Passages of the Body, which will enable the Child to digest his Aliments better, and at the same Time to receive utmost Benefit from them. Some Children, by being well purg'd after this manner, have been known never to have had the Small-Pox during their whole Lives after. Heretofore, in order to purge a young Child,

they

they us'd to make the Nurse take the Physick ; but they were then unacquainted with those gentle, innocent Medicines which are now commonly known and us'd.

C H A P. VI.

Of the wonderful Work of Nature in the Preparation of the Milk.

YOUNG Children, whose Heat is gentle and moderate, stand in need of a liquid Aliment that is easily digested ; but then this Aliment ought to be very nourishing, to make them grow, and at the same Time as little different as possible from what they were accusom'd to in their Mother's Womb, their tender Stomachs being unable to bear any considerable Change in their Diet. Wherefore we ought to admire the wonderful *Providence of Nature*, in providing such an Aliment for young Children as was necessary for them, that is to say, *Milk* ; which is of easy Digestion on account of its Liquidity, and likewise affords an abundant Nourishment, being almost entirely turn'd into Chyle, by Reason of the near Resemblance there is between them. Besides, *Milk* is a Diet very
little

little different from what Children receive from their Mothers whilst in the Womb, being made of the same Blood with which they were nourish'd there ; which having ascended from below to the Breasts, grows cool by its Rest there, and by being thus cool'd, becomes as white as Snow. It was necessary that the Heat of the Blood should be thus abated, that it might be able to undergo a further Coction in the Child's Body, without being chang'd into Choler ; and it was likewise necessary that its red Colour should be chang'd to white, to prevent that Dread and Horror, which every Nurse would otherwise have at the Sight of her own Blood as often as she gave Suck.

C H A P. VII.

*That the Milk is made of Blood,
and not of Chyle.*

THE Ancients, for several good Reasons, believ'd, that the Milk is form'd of the Blood which is carry'd from the Womb to the Breasts. The first Reason is, because some Women who had never had any Concern with Men, have been known to have had Milk in their Breasts, only from a Retention

Retention of their usual Purgations. The Second is, That whenever a great deal of Milk runs out of a Woman's Breasts in the last Months of her Pregnancy, 'tis a certain Indication that the Child is weak, who thus suffers the purest Part of his Mother's Blood to be carry'd to the Breasts, instead of keeping and making use of it for his own Nourishment. The Third is, That whenever the Breasts of a Woman with Child grow flat, and fall on a sudden, she never fails to miscarry; because the Child having but little Nourishment, greedily draws back all the Blood that was carry'd to the Breasts to make Milk, which however serves for his Nourishment but a very short Time. The fourth Reason is, That the Milk commonly begins to appear in the Breasts of Women with Child, about the fourth Month of their Pregnancy, which being the Time when the Child requiring more Room than before, presses the Vessels of the Womb, and by that Means makes the Blood ascend from the Womb to the Breasts. In short, the fifth and last Reason is, That when the Shepherds on Mount *Oëta*, as History informs us, had whipt the Teats of their Kids with Nettles, the first Thing that came out of them was Blood, then a Kind of Pus, or corrupted Matter, and last of all Milk; which gave

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Occasion

Occasion to the Philosopher *Empedocles* to believe, that Milk was nothing else but corrupted Blood. But notwithstanding this, there are some Moderns who fancy that the Milk is made of the Chyle, or that whitish Juice which is extracted from the Food in the Stomach, and which passes from the Lacteal to the Subclavian Veins; and from thence is convey'd in the Form of a Vapour to the Breasts, through direct Pores, which Nature has form'd and continued to each other for that very Purpose. To conceive well how this can be, it must be allow'd, that these Vapours have a very particular Tendency and Direction, to chuse exactly such Pores as go from the Subclavian Veins to the Breasts, without going out of their Way, or falling into such as lead to other Parts of the Body. But further; if the Milk was made from the Vapours of the Chyle, there could not be so much of it as there is, because the Chyle would sooner pass from the Subclavian Veins into the *Vena Cava*, and from thence into the Heart, (if it be true that it does go at all to the Subclavian Veins) than insinuate it self by those suppos'd Pores into the Breasts; besides which, Vapours contain but a very little Matter in them, and must be likewise a long Time in passing through those Pores in a Quantity sufficient to form
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a liquid Body. But further yet; if the Milk was made of the Vapours of the Chyle, it would be entirely Serous, since none but the thin and watery Part of the Chyle can be turn'd into Vapours, the gross and thicker Part of it being utterly incapable of such a Change. But 'tis objected, That supposing the Milk to be made of Blood, how comes it to pass that the Blood which some Women, instead of doing it the common and usual Way, have been known to discharge monthly at their Breast, is not chang'd into Milk?

To this I answer, That 'tis because the Blood makes no Stay at all in the Breasts, but flows out of them as fast as it comes in: Or, supposing it to make some little Stay there, 'tis too hot to be cool'd into a due Temperature; and that sometimes when it has been stop'd in the Breasts, it has been known to send up Vapours to the Brain, that have occasion'd strange Alienations of Mind. 'Tis further ask'd, Why a Cow that has been clean milk'd, and is afterwards kept a whole Day without eating, will give no Milk at all tho' she be full of Blood; and why about four Hours after she has eaten, before the Chyle that is prepar'd in the Stomach can have assum'd the Form of Blood, she will give a considerable Quantity of Milk? To this I

answer, That when a Cow continues for some Time without eating, her Stomach sinks and flattens, and so gives more Room to the Blood-Vessels, which being no way press'd themselves, drive no Blood at all towards the Udder; but on the contrary, after she has eaten, the Stomach is distended, and compresses the Vessels, so as to force a considerable Part of the Blood to the Dugs, where it is chang'd into Milk during the Time that the Food in the Stomach is chang'd into Chyle: And from hence it is, that when the Chyle is made, the Milk flows plentifully. Lastly, 'tis demanded, how it comes to pass that the Milk of a Nurse who has taken Physick, will purge a Child that sucks her, since the purgative Virtue that was in the Chyle ought to have been overcome, or at least separated from it, by the Coction it underwent in the Liver? To this I might answer, That the Coction which the Chyle undergoes in the Liver, in order to its being chang'd into Blood, is not sufficient to destroy the purgative Virtue communicated to the Chyle, forasmuch as that Virtue is much stronger than the natural Heat; or else that this purgative Virtue is so far separated both from the Chyle and Blood, as to remain only in the serous Part of it. But as I am perswaded, that a purgative Medicine does
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not always pass thorough all the Parts of the Body, since the Irritation caus'd by it in the lower Parts, where it is unwillingly receiv'd, is so great, that they endeavour all they can to procure its Expulsion ; neither is it any way attracted by any superior Part, that being contrary to Nature : I therefore think it most probable, that there is no purgative Virtue at all in the Milk of a Nurse after she has taken Physick, but that her Milk loosens the Child's Belly, only because it is very thin ; and this Thinness proceeds from hence, That the Nurse's Stomach being relax'd and weaken'd by the Physick she took, her Food is imperfectly digested, from whence nothing but a thin watery Juice is extracted, which must of Necessity produce a very liquid Blood and Milk.

C H A P. VIII.

That a Mother ought to nurse her own Children.

EVERY Mother that is in perfect Health ought to nurse her own Children herself, because she will be sure to take more Care of them than a Nurse, who

has no other View than Interest ; besides, the Milk which a Mother gives her own Child, must needs be more proper and agreeable to him, by Reason of the near Similitude there is between it and the Blood with which he was nourish'd whilst in the Womb : Nay further, a Mother will not fail to instruct and bring up her Child every Way better than a Country-Nurse can possibly do, who is very often given to Drinking, and all Sorts of Vice. 'Tis a Truth so universally allow'd, that Nurses communicate their own natural Dispositions to Children nurs'd by them, that whenever a Child has nothing of either Father or Mother about him, 'tis commonly said, *That the Nurse has chang'd him.* Historians observe, that *Caligula's* Drunkenness, and *Tiberius's* Cruelty came from their Nurses. And the Poet, the better to express *Æneas's* Insensibility, has made *Dido* reproach him, that he had suck'd of *Tigres*. The People of *Asia* and *Lacedæmon* were so fully convinc'd that the Manners and natural Inclinations of their Children were capable of being corrupted and spoil'd by their Nurses, that the one excluded from succeeding all such as had not been nurs'd by their own Mothers ; and the other refus'd the eldest Son of *Thomistus* to be their King, and prefer'd the younger, because he had been
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nurs'd and brought up by the Queen his Mother. Without doubt, just as a Plant by being transplanted to a foreign Soil, quite changes its Nature, so a Child by being put to Nurse, quite alters his natural Genius and Inclinations. Wherefore, whoever she be, that brings up a young Child, if at the same Time that she gives him her Milk to suck, she makes him suck in the Principles of Virtue, she thereby becomes a true and real Mother ; and whoever does not so, is no more than a Step-Mother. A Woman must be very unnatural, who can part with her own Child, that she has so much desir'd, that she has carry'd Nine Months in her Womb, and nourish'd with the purest Part of her Blood ; who, in short, can part with her own Living Image : She must certainly be quite void of all Sentiments of Humanity, who refuses to give him that Food, I mean her Milk, which she receiv'd from Nature for that very Purpose. There is no Beast so savage or brutal, as not to nourish its own young ; nay, there are some wild Beasts, who chuse rather to perish, than to quit and abandon them, when they are pursued by Hunters. The Duty of a Mother does not consist in conceiving, or bringing a Child into the World, but in bringing it up, and giving it all the Advantages of Education that can

be imagin'd. A Mother conceives a Child from a Motive of Pleasure; she brings him into the World out of a natural Necessity; but the good Education she gives him, can proceed from nothing but good Will, Tenderness and Affection, which a Child can never sufficiently acknowledge. In like manner, when a Mother has so little Care of her Infant to expose him to so hard a Change as to be separated from her, and nurs'd abroad, she has Reason to believe he will not pay her that true Filial Love and Honour which he would have done, had she us'd him after a more kind and tender Manner. 'Tis reported of *Cornelius Scipio Africanus*, that having condemn'd twelve of his bravest Soldiers to Death, for entring into *Vesta's* Temple by Force, he refus'd to pardon them upon the Intercession of *Scipio* his Twin-Brother, which he afterwards did at the Request of his Nurse's Daughter; and when he was reproach'd for it by his Brother, his Answer was, *That he took her to be more his Mother, who had nurs'd him for two Years, tho' she had not brought him forth, than her, who, after she had brought him into the World, deserted and abandon'd him.*

'Tis true indeed, there is a considerable deal of Trouble to be undergone in the bringing up of a Child; but then that
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Trouble is sweeten'd and rewarded by a Pleasure and Satisfaction not to be conceiv'd : For who is able to express the Joy a Nurse feels within herself, from the pleasing, agreeable Smiles of her little Infant ; who rejects the Caresses, and even Presents of every Body but herself ; who is griev'd if he sees another Child in her Arms, and even weeps if threaten'd by her with Correction ? Wherefore we may fairly conclude, that a Mother is oblig'd to nurse her own Children, for these four Reasons : *First of all*, Because she is capable of giving him the best Milk, and of making him suck in, at the same Time, the most Virtuous Sentiments. *Secondly*, Because by this Means, she lays upon him an Obligation to a stricter Friendship, and more profound Respect. *In the third Place*, Because her Duty obliges her to do it. And, *Fourthly and lastly*, Because she is thereby put into a Capacity of receiving the greatest Pleasure and Satisfaction in the World. A Mother ought not to be deter'd from rendring this kind Office to her Child for every little Inconvenience, or suppos'd Inability ; for Nature that gave her Strength enough to bring it into the World, gave her at the same Time what is sufficient to nurse it : And in Fact, a great many Women, tho' of very nice and tender Constitutions, have notwithstanding

standing that, been able to nurse and bring up their Children perfectly well.

C H A P. IX.

What every Mother ought to observe, that is desirous to nurse her own Children.

THE Milk of a Woman that is just brought to Bed, is inflam'd, thick, and corrupted; occasion'd by the Pain and Fatigue she underwent in her Travel: * Nay, sometimes it is full of little Lumps or Clots, which proceed from its having stay'd too long in her Breasts. Now a Mother that has a mind to nurse her own Child, ought never to give him any of this first Milk; but she ought to procure herself to be suck'd by some poor Woman, or else milk it out herself, by an Instrument of Glass, made for that Purpose. This Instrument has two Openings, one of which is wide and flat, to be apply'd to the Breasts; and the other like a Neck or Gullet, long,

* Spongiosa lactis Densitas à partu prima Colostrum dicitur; morbus inde natus Colostratio, qua, qui laborant, colostrati dicuntur.

and narrow at the End, that it may be put into the Mouth without any Inconvenience. When the Milk begins to be clear and fine, it ought to be given to the Child, and no more of it taken away. Some pretend, that a Woman ought not to let her Child suck, 'till all the Milk which she ought to discharge after her Lying-in, has left off running, for fear least the Child's frequent sucking, should force it into her Breasts. But forasmuch as that Milk is always thick and heavy, and the Road by which Nature ought to rid it self of it, wide and open; there is no Reason at all to fear its rising into the Breasts, which are dispos'd to attract no Blood, but what is fine and pure.

FOR some Days, at the first, when a Mother begins to give Suck to her Child, after Lying-in, she ought to press her Breasts gently, that so the Milk may come out the more easily, which will be an Inducement to the Child to suck the oftner. For since a considerable Quantity of Milk is requisite in order to the Child's Nourishment and Growth, and by Reason of the Smallness of his Stomach he can take in but a very little at a Time, 'tis necessary that he should suck often, that so he may be supply'd with as much as Nature requires. Wherefore his Mother ought to
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offer him the Breast several Times a Day, and to hold the Nipple to his Mouth 'till he refuses it. For a Child, at the Beginning, follows nothing but the Instinct of Nature, which directs him after such a manner, as to suck no more than what he can digest, and change into his own Substance. She will therefore take Care to give him nothing that is sour, for fear of curdling the Milk in his Stomach, and so making him fall into a Swoon, if he has not Strength enough either to dissolve it, or vomit it up.

C H A P. X.

Of the Care that ought to be taken in the Choice of a Nurse ; and what Kind of Woman she ought to be.

WHENEVER it happens that a Mother is of so weak, or delicate a Constitution, that she is unable to give Suck herself, it behoves her to find out a good Nurse, who may be known to be such by her Health ; by the good Habit and Make of her Body ; by her Age ; by her Breasts ; by her Lying-in ; by the Time since her Lying-

Lying-in, and by her Milk. As to her Health ; a *Good Nurse* ought not to have the least Itch or Ulcer about her, which are undoubted Proofs of a corrupted Blood, and consequently of bad Milk. She ought not to squint, because by constantly looking on the Child, whose Eyes are tender and flexible, after that manner he will easily contract the same ill Habit, which 'twill afterwards be very difficult to make him quit. For in Persons that squint, the Muscles that turn the Eye towards the great or little Angle, by Frequency of Action grow strong, and force the Antagonist Muscles to obey ; and notwithstanding all the Resistance they are able to make, draw the Eye whichever Way they please. Moreover, a *Good Nurse* ought to have a fresh and clear Complexion, without Pimples, which shew that the Blood is sharp and hot. She ought not to be Red-hair'd, or full of Freckles ; but of a wholesome brown Colour, which is a Sign that her natural Heat is in its full Force and Vigour ; that she is well able to digest her Food, and discharge the superfluous Remains. Her Teeth ought to be free from Rust and Rottenness, which will be an Indication that the Humours of her Body are free from Acrimony ; and her Breath from any ill Odour, that may be capable of hurting the Child's Lungs.

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As to the Make and Habit of Body requir'd in a *Good Nurse*, 'tis necessary that she should have a large and square Breast, and not be too fat; for the Vessels of such Persons as are loaded with Fat are straiter, and contain less Blood than those of other People: Besides the Fat carries away the best Part of the Blood, and consequently hinders the Breasts from being well-stor'd with Milk. As to the Age of a *Good Nurse*, she ought not to be under twenty-five, nor above thirty-five: For 'tis in the Space of Time between those two Ages, that the Body enjoys the best Temperature; that it heaps up the least excrementitious Matter; and that 'tis the fullest of Blood, no Part of it being any longer spent on its Growth as before. As to what relates to the Breasts, those of a *Good Nurse* ought not to be hanging and flabby, but of a just Size and Proportion, attended with a sufficient Degree of Firmness, that so they may be capable of containing a great deal of Milk; and every where equal and uniform, that the Child may be able to draw them with Ease. If the Breasts are hard, the Pain they give the Child when he sucks, by squeezing his Nose, will be apt to make him leave off; but if notwithstanding that Uneasiness, his Hunger be so great, as to make him disregard it, and continue

tinue sucking, he will become flat Nos'd. If the Nipple be short, the Child will scarce be able to keep it in his Mouth, or to suck without a great deal of Difficulty; and if it be too big, 'twill fill his Mouth so full, as to hinder him from making Use of his Tongue either to suck or swallow. As to the Lying-in of a Nurse; 'tis necessary she should have completed her full Time; a Miscarriage being a certain Proof of the bad Disposition of the Blood and Humours; 'tis likewise good that she should have lain-in of a Boy, because in such Case she will be more hearty and strong, than if she had had a Girl; for there goes less Blood to the making of a Boy than a Girl; which is the Reason why a Woman that is with Child of a Boy, has a better Colour than when she is with Child of a Girl: Not to say, that a Woman, who has brought forth a Son, has more internal Heat, by Reason of some Degree thereof communicated to her by the Child she conceiv'd. 'Tis likewise fit, that a *Good Nurse* should have been two or three Times with Child, because the Vessels of the Breasts by having been several Times fill'd, grow larger, and more capable of containing a greater Quantity of Milk. As to the Time since the last Lying-in of a *Good Nurse*, it ought not to exceed
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three or four Months ; because ever since the Milk began first to appear and flow into her Breasts, it grows every Day thicker, 'till at last it entirely stops. As to what concerns the Milk of a *Good Nurse*, she ought not to have either too little, or too much. If there be but a small Quantity of Milk, 'twill not be sufficient for the Child's Nourishment ; and besides, it cannot be good, because it shews an Intemperature of the whole Body as well as of the Breasts, particularly as to their Heat and Driness. If the Milk flows in too great a Quantity, the Nurse will be weakened by it, and quite exhausted. For as the Child cannot possibly draw out of the Breasts every Time he sucks, all that is contain'd in them, what remains there will curdle and corrupt, unless the Nurse takes Care to discharge it before she lets the Child suck again. But further ; the Milk of a *Good Nurse* ought to be White, and of an agreeable Smell, and moderate Consistence ; insomuch, that if a Drop of it be put upon one's Nail, it will not flow at all, unless the Nail be mov'd ; and then but gently. However, a Milk that is thin and serous, is better than that which is thick ; because if it be taken in a sufficient Quantity, it affords a pretty good Nourishment, and loosens the Belly only at first ;
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whereas a Milk that is thick, curdles, and causes Obstructions, and consequently affords very little Nourishment, tho' it be in itself very nourishing.

C H A P. XI.

Concerning the Diet, and Way of Living, that every Nurse ought to observe.

A NURSE ought to use such a Kind of Diet as will keep her Body open, so that the Chyle may be freely distributed, and the excrementitious Parts easily discharg'd. This Diet ought to be temperate, that it may produce a Blood and Milk of the same Nature. She ought likewise to be regular in the Use of it, in order to prevent Crudities and Indigestions. Her common and usual Food should be the best Wheaten-Bread, that has been well-fermented and well-bak'd; Veal, Mutton and Poultry; boil'd Meat rather than roast; with some Fruit that is ripe in *Autumn*, as Figs, Raisins, Apples and Pears. She must forbear all Kinds of Pickles and Spices, and every Thing that is salted or high-season'd, because they generate a Milk that is hot

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and acrimonious. She must seldom eat any Summer-Fruits, nor drink too much Water, nor use Exercise after eating ; because these Things produce a thin serous Milk, of very little Consistence. She should not eat any Beef, or Swine's Flesh ; nor any Kind of Pulse, as Beans, Peas, &c. nor Cheese, or hard Eggs ; because all these Things make the Milk too thick. She must carefully avoid Fasting, Washing, violent Exercise, Cares, Fears, and all kind of Uneasiness, which diminish and dry up the Milk. But in order to have great Plenty of it, she will do well to take Broth often, in which 'twill be proper to boil now and then a little Fennel-Seed. 'Twill be convenient to use some Exercise with her Arms before eating, in order to bring more Blood into her Breasts. She may drink a little Wine to help Digestion, or instead of Wine, Malt-drink, which is neither thick nor hard, and will make a great deal of Milk : But she must abstain both from Cider and Perry ; for if they are sharp, they will hinder the Distribution of the Aliments ; and if they are sweet, they will loosen the Belly, and produce a Milk that is crude and watery, and apt to give the Child the Gripes. In short, she must have no manner of Entercourse with her Husband, for fear, either of giving an ill Flavour to her Milk,

Milk, or of bringing down her Courses, or being got with Child, to the great Detriment of her Foster-Child ; who would by that means lose just as much good Milk, as the child she conceiv'd, would receive of her best Blood for his Nourishment and Growth.

C H A P. XII.

That the drinking of Malt-Drink produces a great deal of Milk, and is very wholesome.

MALT-DRINK, call'd in *Latin*, *Cerevisia*, or *Cervisia*, because it contains in it the Strength or Virtue of the Grain, is made of Wheat, Barley, or Oats, or all together, with the Addition of the Flowers of Hops. This Kind of Drink will keep longer than the *Zythum* of the Ancients, which being made of nothing but Wheat boil'd in Water, soon turn'd soure, because they put no Hops into it, which, by their Bitterness, prevent for a long Time that Soureness which the Juice of the Wheat, incorporated with the Water, would otherwise naturally contract. This Drink is very nourishing, by Reason

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of the Kernel or Flower of the Malt that is in it ; and the Hops make it pass well. And because the Hops and Malt, which are hot, predominate over the Coldness of the Water, and that the Humidity of the Malt and Water abates the Driness of the Hops, it follows from thence, that Malt-Drink is hot and moist ; that 'tis easily digested, and distributed all over the Body ; and that it produces a great deal of Milk : And because 'tis made of such Things as are in themselves very wholesome, it follows likewise from thence, that it must be very proper to preserve Health. A great many Physicians imagine, that Wheat or Barley after it has shot, is rotten, and that Drink which is made of it, must needs be unwholesome. But 'tis easy to prove to them, that when it shoots, it only corrupts, but does not rot ; and that being so corrupted, 'tis not unwholesome, by making a Distinction between Corruption and Rottenness. Corruption is the Change of one simple, or one mixt Body, into another ; but Rottenness is the Resolution of a mixt Body into its original Elements. Corruption ends in Generation, or, by Corruption, something is produc'd which was not before, by the Means of Generation ; by Rottenness nothing at all is produc'd, but the Elements, which were united, are separated
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and disjoin'd. That which corrupts does not appear, because its Form is chang'd in a Moment; but that which rots, comes under the Cognizance of the Senses, because its Form is destroy'd by Degrees. So that Corruption is the Change of a Being into Nothing, in order to the Production of Something; that is to say, that Something which did not exist before, may begin to exist; but Rottenness is simply the Change of some Being into a Non-Entity. Wherefore the Grains of Wheat or Barley which shoot, in order to their being made into Malt, may be said to corrupt, because ceasing to be any longer such mixt Bodies as they were before, they become of another Kind; but they cannot be said to rot, forasmuch as they are not resolv'd into their first Elements, or Principles. *But further,* The Grains of Wheat or Barley that are half-corrupted cannot be unwholesome, because they are partly the same mixt Bodies they were before, which are acknowledg'd to be wholesome, and they are partly other mixt Bodies that are likewise as wholesome; that is to say, young Wheat or Barley. Whereas had they been rotten, they would have been prejudicial to the Health; because, in Bodies that rot, the Fire and Air, by Reason of their Levity, are separated, and vanish away; insomuch that the Water

and Earth are left behind in their original Elementary Coldness, which makes them capable of killing, or extinguishing the Heat of such Parts of the Body where they come.

C H A P. XIII.

Of the several Disorders that happen to young Children, from their Nurse's bad Milk.

IF a Nurse's Milk happens to be sharp and acrimonious, the Child's Head and Face will be full of Scabs and Ulcers ; and he will be subject to the Epilepsy, or Falling-Sickness, which is a periodical Convulsion of the whole Body ; or else what he discharges by Stool, will be high-colour'd, but most commonly greenish ; he will sleep very little, or not at all, and will become extremely lean. If the Nurse's Milk be too thin and ferous, the Child will either piss a great deal, or else his Belly will be too loose, because such Milk, by Reason of its Liquidity, cannot stay long in his Stomach ; he will likewise be very hungry, because such Milk nourishes but little ; however, he will sleep well enough, because sufficiently

ciently cool'd and moisten'd by it. If the Nurse's Milk be thick, the Child will be Costive ; he will vomit sometimes ; will have no Appetite ; and his whole Body will fall away, except his Belly, which will grow big, hard, and swell'd. If the Nurse, for want of Milk, does not give the Child a sufficient Nourishment, he will neither be over-loose, nor too much bound in Body ; but he will become lean to the last Degree, and will not sleep at all. If instead of Milk, the Nurse shall give the Child Pap too soon, he will have the Hiccough, and swoon away, because the Pap striking to the Inside of the Stomach, corrupts there ; he will also be in danger of falling into a Lethargy, occasion'd by the great Quantity of ill Vapours sent up to the Brain, by this corrupted Pap. He will likewise be bound for some Time, and after that fall into an incurable Looseness, caus'd by the violent Flux of the Milk which he takes after his Pap, which being unable to enter the Vessels that are obstructed and stop'd up by the Pap, will make its Way downwards through the Intestines. If a Nurse, by frequent Entercourse with her Husband, should give her Foster-Child an ill-flavour'd Milk, destitute of its fattest and richest Part, the purest Blood, of which it ought to be made, having been spent on the Parts serving to

Generation, in such Case the Child will have no Stomach at all; but will be troubled with a Vomiting and Looseness, and will grow visibly lean.

C H A P. XIV.

Concerning the Change of a Nurse.

IF a Nurse happens either to be with Child, or to be Sick, or to want Milk, another ought to be put into her Place forthwith; to whose Breasts the Child will easily take, if he be not above seven Months old: but if he be old enough to discern the Change, he will not easily admit of her. Wherefore 'tis convenient that the new Nurse should give him Suck for a While in some dark Place, 'till he becomes acquainted with her. But if notwithstanding all her Secrecy, and the Darkeness of the Place, he still refuses her Milk, she may put a little powder'd Sugar on her Nipple, and put it to his Mouth so often, 'till at last he takes it; or else she may spirt some of her Milk upon his Mouth, 'till the Sweetness of it at last prevails upon him to taste, and swallow it.

C H A P. XV.

At what Time Pap ought to be first given to young Children; with the right Way of making it.

AS soon as a Child has bred his first Teeth, that is to say about the seventh Month, when his Natural Heat begins to appear, without making him quite leave off the Use of Milk, which is of great Advantage to the superior Parts of his Body, 'tis necessary to give him a Diet that is more substantial, and able to distend and enlarge the inferior Parts, which are more closely compacted; for 'tis certain that this Food will produce a thick Blood, which by its Weight will be carry'd to the lower Parts, and will nourish them extremely. But then this new Food ought not to be too thick, that it may be easily digested; it ought to be but a little different from Milk, because the Tenderness of a young Child is such, as renders him unable to bear any considerable Change in his Diet. Wherefore the Pap that is given him, ought to be made with a little fine Flower, boil'd in a great deal of Milk, adding to it a little Salt; because this kind of

of Food has all the good Qualities that can be desir'd. But before this Flower is boil'd in the Milk, it must first be put into some Vessel, and afterwards into an Oven with a Batch of Household-bread, and not be taken out till the Bread is quite bak'd: For otherwise the Flower will not be sufficiently boil'd along with the Milk, because it requires a much longer Time to boil than the Milk; and then it will produce a crude Chyle, a great deal of which not being chang'd into Blood, the less serous Part goes to the Kidneys, where stopping, it grows thick, and turns to Stone or Gravel: But if as much Time be allow'd to boil the Flower in the Milk, as the Flower requires, then the Milk, by having its serous Parts evaporated, grows thick, and is turn'd to a kind of Cheese, and so produces Flatulencies, and causes Obstructions. For by filling up some of the Intestines that are nearest the Stomach, it communicates some of its Heat to them, and stops the Vapours that arise from the lower Belly, which by the natural Coldness of the Parts above, ought to be turn'd into Water, which would likewise be return'd back again in Vapours: So that there is in the Bowels, according to the Course of Nature, a perpetual Change of Vapours into Water, and of Water into Vapours; and Wind
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is nothing but Vapours pent up, and hinder'd from being converted into Water, by the Thickness and Heat of some opposite Body. 'Tis not to be doubted, but that a Child who is only seven Months old, requires a Pap that is less thick, than when he is older; as likewise that he ought to take it about Noon, that the Motion and Exercise of the Body may make it digest sooner. But should this Diet be given too often to a Child, he would be so far from receiving Benefit from it, that it would make him grow lean, and give him a Flux, by stopping up the Vessels of the Mesentery; so that the Milk which he took afterwards, would flow into the Intestines, and be discharg'd from thence in Haste; as well by Reason of its Weight, as of its Moisture and laxative Quality.

C H A P. XVI.

Of the Pain which young Children suffer, when they begin to breed their Teeth.

AS soon as the Teeth begin to make their Way through the Gums, they cause a Solution of Continuity, and consequently

quently Pain. A Child that labours under this Disorder, has his Mouth all inflam'd; his Gums and Cheeks swell'd, and does nothing but cry; he often puts his Fingers into his Mouth, and rubs his Gums, as if he had a mind to open them. If this Pain be attended with a Looseness, Fever and Convulsions, the Child is in great Danger of his Life: Wherefore all possible Means ought carefully to be made use of, to oppose the Violence of this Pain. To this End, nothing that is actually cold, ought to be apply'd to the Gums, for fear of shutting up the Heat, and making it worse; nor any Thing that is fat, for fear of continuing it. But the Child's Fingers ought to be dipt in a *Mucilage of Mallows-Seed, Linseed, or Fennugreek-Seed, made with Water of Pellitory of the Wall, or of Lillies*; and his Gums ought to be rubb'd with it a good while together, to mollify and soften them, that so they may be cut by the Teeth with the less Pain. Outwardly, on that Side where the Child feels his Pain, an *Emollient Cataplasim made of Barley-Flower, Milk, and Yolks of Eggs*, ought to be apply'd. *As to the Nurse*: She ought to cool herself after the same manner as if she actually had a Fever, and not let the Child suck too often. It happens sometimes that these Remedies do not succeed, either be-
cause

cause the Gums are too hard, or the Teeth are not sharp enough ; or else Nature has not Strength enough to drive them out : In such a Case, 'tis my Opinion, That before any mortal Symptoms appear, a *Surgeon* should open the Gums, where the Teeth shew themselves to be, by the Swelling and Hardness of the Part. For that little Flux of Blood which will follow thereupon, will soon restore the Gums to their natural State. This is quicker and better than to squeeze and tear them with the Nails, as the Nurses do, who have no other Skill, or Knowledge, than the meer Instinct of Nature. In a Child that died at eight Months, the only visible Cause of his Death, was the Hardness of his Gums ; because, having open'd them with an Incision-Knife, all his Teeth were found dispos'd and ready to come forth. So that 'tis very probable, if that Child's Gums had been rubb'd several Times every Day, from that of his Birth, with fresh Butter, they would have been so soften'd, that his Teeth might have come out of them without giving him much Pain.



C H A P. XVII.

*Of the Manner how young Children
ought to be laid to Sleep.*

SO long as a Child takes no other Nourishment but Milk, 'tis better he should be laid to Sleep on his Back, than on either of his Sides. For the Back is, like the Keel of a Ship, the Basis and Foundation of the whole Body, upon which the Child may therefore rest with Safety and Ease. But if he be laid on either of his Sides, there is Danger that his Rib-Bones, which are as yet soft and tender, and which are fastened by very slight Ligaments, may give way, and bend inward, under the Weight of the whole Body. But as soon as he has Teeth, and begins to live on a more substantial Diet, and that his Bones and their Ligaments are become stronger, he may then be laid to Sleep sometimes on one Side, and sometimes on the other, that so both of them may grow alike, and become equally strong. The Cradle in which a Child is put, ought to be turn'd directly to that Side of the Room from whence the Light comes; or else he will be in Danger of learning to squint. For as the Eye
has,

has, I don't know what Kind of, a natural Splendor in it, it seeks Light, and flies Dark-ness, by an innate Tendency which carries every Thing to love its Like, and to hate its contrary; and therefore if the Light does not come to the Child in a strait Line, he will turn on both Sides to enjoy it; and this frequent Contortion of his Eyes, will at length grow into a Habit; so that if he accustoms himself to turn his Eyes always on one Side, he will be sure to squint; but if he turns them sometimes on one Side, and sometimes on the other, he will contract a Manner of perpetually winking and twinkling with them. Wherefore, 'tis usual to make a great Arch or Arcade of Twigs on the Top of the Cradle, on which they put a Curtain, not only to hinder his tender Sight from being injur'd by too much Light, but likewise to prevent his turning his Eyes on all the Objects that surround him, and at the same Time to accustom him to look steadily on such as present themselves to him in a strait Line. As for Sleep, a Child ought not to be allow'd it, without first taking his proper Aliment, for fear lest his natural Heat, being unemploy'd in digesting it, should prey upon his radical Moisture: But a sweet Sleep will soon overtake him, by giving him the Breast, then putting him gently into his Cradle, and

chanting

chanting to him some Song in a soft and low Tone. A Nurse should not take a Child to Bed with her, before he has his Hands and Feet at Liberty ; and is able to turn himself, for fear she should happen in a deep Sleep, to lye upon him, or push him to the Bottom of the Bed, under the Cloaths, and so smother him. As soon as ever a Child wakes, Care should be taken to let him see the Light, for fear the Darknefs should fright him.

C H A P. XVIII.

Concerning the Tears, and Crying of young Children.

TEARs, by dissipating the superfluous Moisture of the Brain, and Crying, forasmuch as it opens and dilates the Lungs, provided they don't go too far, do Good to a young Child : But excessive Tears dry the Brain, and prevent sleeping ; and obstinate and outrageous Crying, may burst the *Perritonæum*, and cause a *Hernia*, or Rupture. A Child weeps or cries, because he is too hot, or too cold ; because he is swaddled too strait, or a Pin pricks him ; because his Ordure or Excrements, make him smart ;
or,

or, perhaps, he is hungry or frightened : Which of these is the Cause, may be judg'd by the Absence of all the rest ; for a Child never weeps or cries without some Reason. To hinder him from weeping and crying, what he wants must be given him ; and that which gives him Pain, or Uneasiness, must be remov'd. He may likewise be pacify'd by such Things as divert him, and make him sleep, by giving him the Breast ; by shaking him gently ; and by singing to him. And this shews the natural Inclination Man has to Exercise and Musick.

C H A P. XIX.

Concerning the Exercises of young Children.

THE slow and temperate Heat of a young Child requires a moderate Exercise, like a gentle Gale of Wind, to rouse and quicken him, and to enable him the better to perform his natural Functions : Wherefore his first Exercise is to be rock'd, laid along in his Cradle, which, for that End, is suspended or plac'd upon a Pedestal or Foot, turn'd half round in a Semi-circle ; or else being held in Arms, he is

E shaken

shaked up and down, or from one Side to the other ; this is done very gently if it be soon after he has suck'd, but a little more strongly, if it be some Time after. When he is grown a little, that is to say, about the second or third Month, he may be allow'd the Use of his Hands, but so that his Left-Hand may always be less at Liberty than his Right ; for fear, lest by using it too often, it should grow stronger, and more easy for him to use than his Right, and so he should become Left-handed. When he is a little older, he may be drawn in a little Waggon to exercise his whole Body. He should not be oblig'd to walk alone too soon, for fear of making his Feet or Legs turn either inward or outward, or his * Feet grow flat : But when his Limbs begin to grow strong and nervous, from the Use of some good and substantial Diet, it will be Time to make him begin to go alone. Then his Nurse ought to support him by his Leading-Strings, 'till he is able to put his Feet upon the Ground, and rest himself upon them. In short, in order to accustom him to go alone, he should be

* Cui pedes crurave extrorsum intorquentur, vocatur vati^{us} & valgus : cui introrsum, vocatur varus. Cui pedes plani sunt ut tabulæ, quæ planæ appellantur, vocatur plancus, & plautus, seu plotus.

shut up in a little Go-Cart, or Go-Wain, which will roll him on as he goes, without any Danger of falling ; and most Children are wonderfully pleas'd and delighted with this Kind of Exercise. As soon as he begins to go alone without Help, 'tis necessary that somebody should always be near him, to take Care that he does not fall ; and if he does, to take him up. But whoever they be that attend on him, they ought never, when they are at any Distance from him, to entice or encourage him to make too much Haste, by shewing him any Thing he likes, or making Signs to caress him ; for fear lest in going too fast, he should make a false Step and fall. They ought likewise to take Care, that he leave off all Exercise, as soon as his Colour begins to appear in his Face, or any Sweat or Moisture upon his Skin, for fear lest by continuing it too long, too much of his Spirits, together with the finest Part of his Blood, should be wasted, and so his Growth should be hinder'd. But if the Child be backward in going, because through an Excess of natural Heat, he wastes more of the Nourishment he takes, than he digests, he ought *to drink a Ptisan made of Barley, the Cold Seeds, Apples, Chiendent, with Syrup of Water-Lillies, or Limons ; which being taken in a small Quantity, will cool him powerfully ;*

besides which, *he should be purg'd gently with Cassia, sweeten'd with a little Sugar, or with a Decoction of Manna.* But if the Child be backward on his Feet, because his Legs, for want of sufficient Nourishment, are not strong enough to support the rest of his Body, they ought to be rubb'd gently with the Hand, 'till they begin to swell, and look reddish; and then a *Cerecloth of Sanders* ought to be apply'd to 'em, to contract the Pores of the Skin, and to cool the Blood that was brought into 'em by rubbing, and by that Means prevent its Evaporation.

C H A P. XX.

Of the Care and Management of young Children, with Respect to several other Accidents.

TH E Air acts continually upon us, both by its Substance and Qualities. As to its Substance, when it is pure, that is to say, when it is free from all noxious Exhalations, it preserves the Lungs, which are, as it were, the Bellows of the Heart, in their natural State, and furnishes a subtle Spirit, which is of Use and Service to the Soul,

Soul, for the better Discharge of her Functions. On the contrary, if it be impure, it spoils the Lungs, and supplies a thick Kind of Spirit, which by its ill Qualities, hinders the Soul from acting freely. To know whether the Air be pure or not, expose in it a Piece of the Flesh or Fat of any Animal newly kill'd, and if the Air be pure, the Colour of the Flesh and Fat will scarce be chang'd at all ; but if it be impure, the Flesh will in a little Time turn blackish, and the Fat yellowish. As to its Qualities, that Air which is excessive hot, opens the Pores, and dissipates the Spirits ; and that which is cold, contracts them, and hinders Perspiration. Wherefore, if you would have a Child enjoy an entire and perfect Health, 'tis necessary that the Air he breathes, should be pure and temperate. If it be impure, he ought to be remov'd from it, or else the bad Qualities of the Air ought to be corrected by the Vapours arising from *Vinegar pour'd on a Fire-shovel, or Piece of red-hot Iron, with Rose-water, Incense, Ambergrease, Benjamin, Storax Calamite, Musk, Cedar and Juniper-wood, Cloves, Cinnamon, and other aromatick and odoriferous Remedies.* If it be very cold, it may be mended by Means of a good Fire ; if too hot, it may be temper'd, by sprinkling the Chamber Floor with Oxycrate, that is, *Water mix'd*

with Vinegar, by opening the Windows towards the North, and putting wet Linnen-Cloths upon those that look towards the South. The Child ought never to be left alone in any Place where he may be in Danger of being hurt by any living Creature; for some Children have been kill'd as well by the Sting of venomous Creatures, as by their creeping into their Mouths; and others have been stifled by a Cat's lying either upon their Mouths or Breasts. 'Tis very good to give a Child often new Play-Things, to divert and exercise him; for with some he moves his Hands, and exercises the upper Parts only, and by Means of others his whole Body is exercis'd. He should not be kept near any very great Noise, for fear of being made deaf by it, as well as too great a Light may make him become blind: So true is it, that the Senses may be injur'd by an excessive Impression of any Object. The common Sensory, that receives the Images of sensible Objects from the Impressions made on the outward Senses, in order to examine and judge of them, is so strongly impress'd by any prodigious excessive Object, that the Image of a common ordinary Object is nothing at all in comparison to it, and is scarce perceiv'd at all; *For Example*: When we go out of any very light Place, into a darkish one,

we

we find the Light so little there, in comparison to that glaring Image impress'd on the common Senfory by that greater Light, that we are not able by its Means to discern visible Objects. Wherefore the Image of a vast Object, does a great deal more diminish the Image of a common Object, than the Image of a common Object does that of a less Object ! Nothing ought ever to be brought before a Child that is capable of frightening him ; for whenever Nature is apprehensive of any Thing that may be hurtful to her, she contracts her Powers, which are the Spirits and the Blood, and confines them within the Heart, as in a Fortrefs ; infomuch that the Heart being stifled and smother'd by this Blood, burns inwardly, grows dry, and incapable of furnishing such a Quantity of Blood as is necessary to nourish the whole Body, which for want of this vivifying Nectar, falls at last into a mortal Languor. Nothing likewise ought to be said, or done to a Child that may make him sad ; for this Passion of Sorrow fixes the Blood in the Heart, and hinders it from circulating through the several Parts, which being depriv'd of this Humour, that is necessary to their very Being, grow lean, and fall away, beyond a Possibility of being restor'd. In short, Care ought to be taken that a Child should

not be too often with those old Women, who, with their hollow-clouded Eyes, their Cheeks all over Wrinkles, their safron, livid, or lead-colour Countenances, are able to fright him, and by those malignant Vapours that proceed from their corrupted Lungs, their rotten Teeth, and their mouldy Brains, are able to give him a Consumption ; particularly those poor Creatures that live in little Cottages, full of Filth and Nastiness, and who never eat any Thing that is good or wholesome.

C H A P. XXI.

When young Children ought to be wean'd.

AS soon as a Child has almost all his Teeth, that he has a Stomach for solid and substantial Food, and is in good Health, 'tis Time to wean him. For Nature by sending Teeth, which are design'd to cut and grind, seems to require some other Diet besides Pap ; and by the Inclination she gives for this new Diet, shews, that it must be advantageous to him, as by his good State of Health she likewise declares, that he ought not to refuse it, since

he

he is well able to accustom himself to the Change. The Age of a Child is therefore no certain Rule by which to wean him : If he has the Requisites above-mention'd, in order to his being wean'd at eighteen or twenty Months, he may be then wean'd without Danger ; but if he has them not at two Years, and he be wean'd, he will run a great risque of his Life, or at best will live miserably. A Child that is wean'd before he has bred most of his Teeth, will be liable to a thousand Disorders arising from Crudities, because his weak and tender Stomach can never thoroughly digest any solid Food, which has not been chew'd before, and prepar'd by his Teeth, as it ought to be. And a Child, tho' he has most of his Teeth, yet if he has not an Inclination and Appetite for such Things as are offer'd him to eat, will be Sick, and out of Order, because his Stomach will neither closely embrace, nor perfectly digest any Kind of Food for which he has an Aversion. But altho' a Child be well-furnish'd with Teeth, and likewise likes such a solid Diet as is given him, yet if he be not in a perfect State of Health, he will receive no Benefit thereby, because his natural Heat is unable to digest it as it ought : However, it may be that a Child who is weak, because his Pap does not af-
ford

ford him a sufficient Nourishment, and who is fond of a more solid Diet, may grow stronger by the Use of it. *Further, When it is Time to wean a Child, his Nurse must not suffer him to suck so often; she must likewise keep from him, in order to take away his longing after it; and rub her Nipples with Aloes, Wormwood, or Soot mixt with Water, to give him an Aversion to it. But she ought not to make Use of these bitter Things too much, for fear of inflaming the Child's Lips and Gums, and hurting his Stomach.*

C H A P. XXII.

What Kind of Food and Diet is proper for young Children, after they are wean'd.

WHEN a Child is wean'd, he ought to use a temperate Diet, which is very nourishing, and at the same Time very easy of Digestion; that has nothing in it which is thick or gross, capable of stopping the little Pipes and Passages of his Body. He will however sometimes stand in Need of an alterative Diet, that is of such Things
as

as have a Power of cooling, loosening, or binding. At first *French Bread* is very proper to be given him, and after that, the Flesh of any delicate Animal hash'd small. His (a) Bread ought not to be made of Rye, which being Viscous, is hard of Digestion, causes Wind, and by its Weight, loosens the Belly ; but it ought to be made of the finest Wheaten-Flower, well-fermented, and well-bak'd. 'Tis necessary that the Bread should be fermented, because the

(a) Panis ratione grani est triticeus, fecalinus, horteaceus. Ratione partium grani, quæ sunt farina & furfur, quadruplex. Primus *σιλιγνίτης*, filigineus, ex flore & tenuiore parte farinæ confectus. *σιλίγνι*, non ex vox Græca, sed non potest alia voce exprimi panis filigineus. Secundus, *σεμιδαλίτης*, similaceus, factus ex farina pura per setaceum secreta. Tertius, *συγχομίδος*, & *αυτόπυρος*, confusaneus, conflatus ex farina pura à furfure non sejuncta. Quartus, *πιτυείας*, furfuraceus, constans solo furfure : hic etiam canicaceus dicitur à canicis, quibus canes pasci solent. Ratione præparationis panis est fermentatus, vel azymus.

Ratione coctionis duplex panis differentia : una petitur à loco in quo coquitur, altera à natura coquentis caloris.

Ratione loci panis quadruplex : *κλιβανίτης*, testuaceus ; *ὑπνίτης*, furnaceus ; *ἑσκαεΐτης*, focarius, & *ἐγκρυφίας*, subcineritius. Clibanitis in parvo furno ex metallis plerumque contexto & mobili : ypnitis in majore ex cæmentis & lateribus fabricato & immobili coquitur, ad mentem Hippocratis qui 2. de diæta cap. 3. notat clibanitin ut subcineritium siccum esse, quia ille testa, ut hic cinere strictè occlusus exuritur.

Ratione coquentis caloris, panis moderato, intenso & remisso calore assatur. Moderato crusta & medulla probè coquitur, intenso crusta aduritur, medulla cruda remanet, remisso neutra coquitur.

Ferment

Ferment or Leaven being of a fiery, or airy Substance, and endeavouring to ascend and return to its original Place, opens the Pores of the Bread to find a Passage out of it, and so makes it thinner and lighter; infomuch that the natural Heat of the Stomach insinuates it self easily into all the Parts of it, and digests it perfectly; the Lightness of it at the same Time making it continue in the Stomach, 'till its Digestion be entirely finish'd. 'Tis no great Matter of what the Leaven or Ferment is made, whether of Dough expos'd to the Air, and turn'd soure, or of Yeast, because they are both very wholesome. But a greater Quantity of soure Dough is requir'd to ferment Bread, because the fiery and airy Parts of it are more entangled with its other Parts, than those of the Yeast are. Unleaven'd, or unfermented Bread, such as that of the ancient *Wrestlers*, call'd *Coliphium*, was made of Flower and Cheese, and was hard of Digestion, as all Kinds of Pastry are, obstructing the Passages of the Liver and Spleen, and begetting the Stone in the Kidneys. All Kind of Pulse, that grows in Shells or Husks, for Wheat grows in Ears, such as Pease, Beans and Lentils, are to be given very sparingly to a Child, only to accustom him a little to digest the strongest Food; but they are by no Means proper

proper for him, if he be subject to the Colick, Vertigo, or Epilepsy. But he may often eat the Flesh of wild Fowls, as (*b*) Larks, Thrushes, Heath-Cocks, Ortolans, Turtle-Doves, Partridges, Ring-Doves, and Pheasants, which took their Name from the River *Phasis*, whence they came; but not of Geese nor Ducks, which are too hard; nor of Quails, the eating of which, may occasion the Epilepsy, or Falling-Sickness, in those Countries where these Birds live on Hellebore; nor of Woodcocks, which may easily ingender Worms. He may likewise eat the Flesh of tame Fowls, as Chickens, Hens, Pigeons, fat Capons, call'd in *Latin*, *Altiles*; Turkey, or, as the *French* call them, *Indian - Cocks*, which ought rather to be call'd *African - Cocks*, since they came from *Africa* into *Italy*, and from thence were dispers'd over other Countries: The *Greeks* call them *Meleagrides*, after the Poets, who feign'd that

(*b*) *Alauda*, *Turdus*, *Attagen*, *Ficedula*, quæ à *ficibus* potiùs quàm ab *uvis* nomen invenit, quia *ficibus* bis, (nam vere & autumnò prodeunt) *uvis* semel in anno victitat: ideoque perperam *Martialis*: *Cùm pascar dulcibus uvis, cur potiùs nomen non dedit uva mihi?* *Turtur*, *perdix*, *palumbus*, *phasianus*, de qua *Martial*. *Argivâ primùm sum transportata carinâ, Ante mihi notum me nisi Phasis erat.*

Anser, *anas*, *coturnix*, *scolopax*, *pullus*, *gallus gallinaeus*, *gallina*, *columbus*, *capo*, *gallus Africanus*, *pavo* ab *Hortensio* in *menfas* invecus, jamdiu *mensis* abdicatus est.

the

the Sisters of *Meleager*, out of the Grief they had conceiv'd for the Death of their Brother, were chang'd into these Birds. Among the Flesh of tame Beasts, (*c*) Veal and Mutton are very proper for a Child; but Pork and Beef, which the *Wrestlers* eat formerly only at Supper, because they are hard of Digestion, and cause Obstructions, are by no means fit for him to eat, no more than the Flesh of wild (*d*) Beasts, which are dry, from the Air they breath, as well as from their Food and Exercise. The (*e*) Roots that are us'd at Tables, hurt a Child by their Acrimony; and as his hot and moist Temperament ought to be exactly preserv'd, Truffles, which never grow out of the Ground, and have very few fiery and Airy Parts in them, and which are dry, as appears from their Hardness, are very improper and unfit for him. (*f*) Mushrooms are by no means good for him; they are a doubtful Food, and have so

(*c*) Caro vitulina, vervecina, suilla, bubula.

(*d*) Quadrupedes silvestres sunt, aper, cervus, lepus, hœdus, cuniculus, dama, capreolus, hircus.

(*e*) Radices oleraceæ edules & esculentæ.

(*f*) Mirum cur tanta voluptas ancipitis cibi, cujus tanta cum veneno cognatio, ut si vel caligaris clavus, vel ferri rubigo, vel panni marcor adfuerit, vel serpens primo patefcentem adhalaverit, omnis ejus succus decoquatur in venenum.

near a Relation to Poison, that if in the Place where they grow, there happens to be either a Piece of rusty Iron, or a rotten Rag, or a Serpent has breath'd, all its Juice will be turn'd to Poison. (g) Summer-Fruits, which are very moist, are useful to a Child in very hot Weather, for they correct and temper the Driness of the whole Body, caus'd by Sweating, and making Water too much; and likewise keep it open, if taken first, before any other Kind of Food. Under the Name of *Summer-Fruits*, are comprehended those which follow, viz. Melons, call'd in *Latin*, *Melopepones*, when they are round, and *Pepones*, when they are of an oval Figure; Cherries, which *Lucullus* the Conqueror of *Mithridates*, first brought from *Cerasuntis*, a City of *Pontus*, to *Rome*, from whence they are come to us; Apricocks, call'd in *Latin*, (b) *Mala Armeniaca*, because they came from *Armenia*; Peaches, call'd in *Latin*, (i) *Persica*, because they were transported out of *Persia*, (where

(g) Fructus ex herbis, fruticibus & arboribus, deprimuntur: suntque patrii, vel exotici; æstivi, vel autumnales. Æstivi fructus Græcis *ἡρῆιοι* vocantur à media æstatis parte quæ *ἡρῆ* dicitur. Latinis, quia hanc ultra servati putrescunt, fugaces appellantur.

(b) Mala Armenica, etiam præcocia & præcoqua dicuntur. De his Martialis ita canit: *Vilia maternis fueramus præcoqua ramis: Nunc in adoptivis Persica cara sumus.*

(i) Persica duracina sunt, quorum caro ossi pressius hæret.

they

they are mortal) into *Greece*, and from thence into other Countries ; Plumbs, among which, the Damask, or Damfin, came from *Damascus*, a City of *Syria* ; and Mulberries, which the Poets feign to have taken their Colour from the Blood of *Pyramus* and *Thysbe* ; but to loosen the Belly they ought to be ripe, for those that are green bind it. It may be said, that (*k*) Mulberries contain a better Juice than any other Summer-Fruit, because the Mulberry-Tree does not begin to bloom, 'till the Cold of Winter is entirely over, and consequently extracts from the Earth a purer Moisture than other Trees. Such Persons as are subject to a Pricking at the Stomach, and to thirst, as the *Romans* were, are very much enabled to bear the excessive Heats of the Summer, by eating Mulberries after their Meals. Wild Mulberries are not eaten ; they affect the Head very much ; the *Greeks* call them *Batina*, and the *Latins*, *Mora Rubi*. Among *Autumn-Fruits*, (*l*) Figs are very good for a Child,

(*k*) *Morus*, quia soluta hieme, seu exacto frigore germinat, vulgò prudentissima arbor dicitur. Horat. *Ille salubres æstates peraget, qui nigris prandia moris finiet.*

(*l*) *Ficus* immaturæ grossi dicuntur ; nimium maturæ viætæ ; siccæ caricæ & passæ vocantur. *Ficus* olim panis & obsonii vicem habuerunt : eoque cibo prisca athletæ vires aluerunt antequam *Pythagoras* eos ad carnes transtulisset.

as well those that are dry, as those that are fresh and ripe, because they nourish very much; and by the Virtue of their little Grains, or Stones, call'd by the *Greeks*, *Chechramides*, they expel Gravel out of the Kidneys; * but in order to the discharging of them quicker by Stool, and to prevent their causing either Wind or Worms, they ought to be season'd with a little Salt. (*m*) Grapes, that have more Substance in them than Juice, may likewise be given to a Child; because they don't loosen the Belly, and they nourish very much. But such as are very (*n*) Juicy, loosen the Belly, if they are eaten without the Skin and (*o*) Stones, which the *Greeks* call *Gigarta*, and that they are likewise (*p*) sweet; for those that are soure, sharp, or rough, bind the Body, cause Flatulencies, and fill the Head with Vapours. (*q*) Those that are kept some Time, are less windy; and those that are (*r*) dry'd in the Sun, or in an Oven, are not so in the least Degree, by reason that their Must is all

* Latini ficaria grana frumenta vocant. Ficulnum verò seu ficulneum folliculum glumam appellant.

(*m*) Uvæ duracinæ. (*n*) Uvæ succosæ.

(*o*) Vinacea, seu acini vinacei, vel acini simpliciter.

(*p*) Uvæ dulcæs, acerbæ, austeræ, acidæ & vinosæ, nulla insigni qualitate præditæ.

(*q*) Uvæ pensiles.

(*r*) Uvæ passæ.

exhal'd. (s) Limons, particularly those with a rough hard Rind, are sometimes good to quench Thirst; to excite the Appetite, and to prevent Corruption and Worms. (t) Pomegranates, stript of their astringent Shell or Rind, call'd in *Latin*, *Malicorium*. (u) Oranges and Gooseberries have almost the same Virtue, loosening the Belly when it is stuff'd with ill Humours, because their sharp Juice dissolves them, and consequently rendering the Stools liquid. But to give a Child a gentle Looseness, there is nothing in the World better than *Apples stew'd with Sugar*. On the contrary, to bind him, he ought to eat in a Morning, before he takes any other Food, (w) *Medlars*, or *preserv'd Quinces*, which being eaten at the *Desart*, that is, after Dinner, would compress the superior Orifice of the Stomach, and loosen the Belly. (x) Nuts, that is to say, all those Fruits which

(s) Citria seu mala medica. (t) Mala Punica, seu Granata. (u) Mala aurea, seu arantia & aurantia. Grossulæ.

(w) Mespila. Mala cotonea, seu cydonia.

(x) Nux etiam basilica, seu regia, juglans dicta est, quia glandem jugulat. Quercus enim emoritur, si juglandi sit vicina. Juglandis partes sunt, gulliocæ, seu summa & viridia putamina, carina seu durior cortex, & nauci, seu membranula, quæ in juglandis est medio. Nux cassâ dicitur, quæ medullâ caret, & in aquam conjecta enatat. Olim mos erat ante novæ nuptæ fores nuces spargere, non tam ut Jovis in cuius tutela sunt, omine conjugium celebraretur, quàm ut ob rapientium puerorum strepitum vox puellæ virginitatem amittentis non audiretur. Virgil. *Sparge, marite, nuces, jam deserit Hesperus* O Etam.

have

have a hard Shell, and the Inside soft and eatable (whereas all those other Fruits that are soft without, and contain what is hard within, are a Kind of Apples) whether they be Walnuts, call'd in *Latin*, *Juglandes*, and *Diuglandes*, that is, the Acorns of *Jupiter* and the Gods; or be they (*y*) Almonds, which *Phillis* chang'd into an Almond-Tree, makes sweet or bitter, as she pleases, according to the Poets; or be they (*z*) Filberds, call'd in *Latin*, *Nuces Ponticæ*, from *Pontus* the Place from whence they came; *Abellinæ*, from *Abellinum*, a Town of *Champaign*, where they abound; *Prænestinæ*, because the Inhabitants of *Præneste*, now *Palestrina*, liv'd on them all the Time they were besieg'd by *Hannibal*: Or, lastly, be they † Chesnuts, which took their Name from *Castanon*, a City of *Magnesia*, none of them are on any Account good, or proper for a young Child.

(*y*) *Amigdalæ*, seu *nuces Græcæ & Thasiæ*, à *Thaso* insula *Thraciæ* adjacente.

(*z*) *Corylus avellanas* profert.

† Possunt *castaneæ* dici *nuces echynatæ*; earum enim calyx aculeis confertus echynus audit.



C H A P. XXIII.

*Concerning the Quantity of Food
that is proper for young Chil-
dren.*

TH E R E can be no Life long and happy, but that which is founded upon Temperance; 'tis that which applies Moderation to all Things, and particularly to Eating, the Excess and Defect of which, are oftentimes the Cause of our Death. The one smothers the natural Heat by the vast Load of Excrements it produces, and the other by not employing it enough, puts it into a Condition of destroying itself, by the Consumption of that fat and unctuous Humour which serves for its Support and Nourishment: Wherefore a Child ought not to be so stuff'd with Food and Nourishment, as to make only his Belly grow large and big, and the rest of his Body become thin and lean; neither ought he to have so little given him, as to make his Belly sink under his Ribs, and the rest of his Body appear like a Skeleton. But he ought to be dieted after such a manner, and in such Proportion, that his Belly may rise moderately, without giving the least Impe-
diment

diment to his Freedom of Breathing, and that his whole Body may at the same Time advance both in Strength and Size. If it be ask'd, *Which is the more dangerous, either to eat to Excess, or else not to eat enough?* I answer, *The latter*: Because if the natural Heat be left unemploy'd, it will dissipate and prey upon its own radical Moisture, which can never be repair'd in its primitive Purity: for the natural Heat not possessing an infinite Strength and Vertue, grows weaker every Day, by continually acting on fresh Aliments, which are in some Degree contrary to it; for which Reason those Aliments being not perfectly digested, the Remains of them are not well resolv'd and thrown off, and consequently the Humour that is extracted from them, is less pure than that with which Nature was before of herself provided. But as Excess in eating, stifles and drowns the natural Heat by that vast Load of Excrements it produces, 'tis easy by evacuating them, to raise and quicken the natural Heat, and restore it to its full Liberty of acting.



C H A P. XXIV.

Of the Time and Order that ought to be observ'd by young Children in their Eating.

AS soon as a Child's Belly is fallen, and he is hungry, 'tis Time for him to take Nourishment. The Falling of his Belly is an Indication that the last Food he took is perfectly digested ; and his being hungry shews, that all the Chyle, extracted by the Stomach from that Food, is turn'd into Blood. A Child, who is unable to bear Fasting, especially if he be lively and full of Vivacity, ought to make four Meals a Day ; but his Breakfast and Afternoon's Meal ought not to be so large as his Dinner and Supper ; and if he be in good Health, he ought to eat more at Supper than at Dinner : on the contrary, if he be subject to Rheums and Defluxions, he ought to eat more at Dinner than at Supper, for fear of increasing his Disorder by that Load of Vapours with which a plentiful Supper would oppress the Brain. But a Child that is in perfect Health, ought to eat more at Supper than at Dinner ; because the Rest and Sleep which follow, and the long Space of Time

Time from Supper 'till the next Meal, contribute very greatly to Digestion. Perhaps somebody will tell me, That if Sleep helps Digestion, the Child's Supper ought to be digested by Midnight, and that then his Appetite would return. *To this I answer,* That the best Digestion is not that which is perform'd in the least Time; but that which makes the most entire Change of the Aliments, and extracts from them all their Juice; and such is that of the Night, when the natural Heat retires within, and no precipitate Motion forces the Food to descend out of the Stomach, as happens in the Day: So that the natural Heat being employ'd, no Uneasiness of Hunger is felt. *I might likewise answer,* That during the Night, after Concoction is finish'd, no Hunger is felt, because the Food has been so well digested, that a great deal of Chyle is produc'd, which requires a considerable Time to pass all out of the Stomach; and 'till that be done, the Stomach is not irritated, and consequently is not affected by that Pain, which we call Hunger. *Somebody else, perhaps, may object, and say,* That the Natural Heat has more Power in the Day-Time, by the joint Addition of that of the Sun, and the Motion of the Body, and is therefore better able to digest a large Quantity

of Food. *To this I answer :* That the Natural Heat is indeed increas'd by the Influence of the Heat of the Sun, and by Motion, in such a Manner, that 'tis more dispers'd all over the Body, and carries off the superfluous Remains of the Food better, but that it is not contracted and confin'd within, so as to digest the Food better, as it does in the Night. *But further, it may be objected,* That our Bodies undergo about Noon a greater Loss, or Diffipation of Spirits, and consequently require a greater Quantity of Nourishment. *To this I answer,* That the Aliment which ought to supply and fill up the Place of what is lost and diffipated in so great an Abundance about Noon, ought not to be any Thing that is remote and unprepar'd, but something that is ready to afford an immediate Nourishment, as the Blood is ; not that which is to be, but that which is already made, in such a Quantity as is sufficient to repair the continual Losses of our Bodies, on all Occasions ; that so the Aliment which we take at Dinner, may be chang'd into Chyle, in order to its being afterwards chang'd into Blood : And as there is nothing but a good Supper that can possibly produce such a Quantity of Blood as this, 'tis necessary that a Child should always eat such a Supper. As to
 what

what relates to the Order which a Child ought to observe in his Eating, 'tis necessary that a moist Diet should always go before a Dry, as a loosening Diet precedes one that binds, if no Looseness obliges to the contrary. *Tis ask'd, Whether a Child ought to begin his Meal with Eating or Drinking? To which I answer, That this Question may be understood two Ways, viz. Whether a Child ought to drink a great Draught before his Meal, so as to drink no more at all that Meal; or whether he ought to drink a small Quantity before, so as he may drink from Time to Time afterwards during that Meal? As to the first Way that this Question may be understood, I say, that a Child ought not to drink at all before his Meal, because his Food would swim in his Stomach, and float from one Side to the other, and so continue undigested. As to the second Meaning that this Question may bear, we ought to distinguish thus: If the Child has a moist Stomach, and the Food which he ought to take be likewise moist, he ought to begin his Meal with Eating; but if he has a dry Stomach, and the Food which he ought to take be dry, he ought to begin his Meal with Drinking. But some of those People who love to cavil at every Thing, will not fail to tell me, That the Concoction of Food in the Stomach,*

Stomach, is like that of Meat in a Pot; and that as Water is put into the Pot before the Flesh, so Drink ought to be taken into the Stomach before the Food. *To which I answer,* That Water is put into a Pot before the Meat, because otherwise the Meat would be burnt, by Reason that the Fire which is to boil it, as well as the Pot that contains it, are both dry. But forasmuch as the natural Heat is temperate, and that the Stomach has always some Moisture in it, a Meal may be begun with Eating, whenever there is Occasion, without the least Fear that the Meat should be burnt in the Stomach. 'Tis past Dispute, that a Child who drinks nothing but Water, should always conclude his Meal with a Draught of it; which will carry down with it whatever sticks in the Throat; will mix the last Mouthfuls with the former; and by its Coldness, hinder too great a Quantity of Vapours from rising.

C H A P. XXV.

Of the Difference of Waters.

WINE, by Virtue of its Heat, which makes it penetrate and ascend, provokes Urine, increases Perspiration, and flies
up

up into the Head: By provoking Urine, and increafing Perfpiration, it drys, and by flying up into the Head, it fills the Head with fuperfluous Humours; and therefore 'tis by no means proper for a Child, whose tender and delicate Subftance is eafily diforder'd, and whose cold and moift Brain is fubject to heap up a Load of excrementitious Humours, without being able to difsipate and throw them off. But Water, provided it be good, is very wholefome for him. In order to be good, it ought to be light, clear and transparent. Its (*a*) Lightnefs is known inwardly, when it does not load the Stomach nor Hypochondres, and if it paffes well: Outwardly, it will (*b*) heat and cool in a little Time; and if Pulse and other Kinds of Food are foon boil'd in it. But it is not enough that it be light, it ought likewise to have neither Colour, Smell, nor Taffe; and if it be fometimes call'd fweet, 'tis not becaufe it has in it a true and real Sweetnefs, like that of Honey or Sugar, but becaufe it contains nothing in it that is unpleafant or difagree-

(*a*) Quidam ftatera de levitate judicant, frustrante diligentia, quando perrarum est, ut levior fit aliqua.

(*b*) Quæ aqua cito calefcit & refrigerat & prompta est coquendis leguminibus, tenuis est ac proinde levis. Quibusdam jucundus aquæ fapor ἀποιος dicitur. ὡραῖον ὕδωρ ab ὥρα media æstatis patre; vel aqua ætherea, ab æthere, qui, ær est exquisitè purus & serenus.

able

able to the Taste. Thus (c) the Rain-Water that falls in the middle of Summer, when the Air is clear and serene, is excellent. That which falls when it thunders, is thin, by reason of a certain Degree of Heat that is contain'd in it; but it is full of those nasty Exhalations that are dispers'd through the Air, and therefore should be pass'd through a Piece of Linen-Cloth to make it clear. As to that Water which falls with Hail, or in misty and tempestuous Weather, and which is made of gross Vapours, agitated and reduc'd to Water by contrary Winds, 'tis very unwholesome; but it may be corrected and made better, by boiling it, and afterwards straining it through a Piece of fine Linnen-Cloth. 'Tis true indeed, that Rain-Water of whatever Kind it be, will grow pure, and keep a long Time in Cisterns that are well-stor'd with Gravel; but without that, by reason of the Thinness of its Substance, and the Vapours that are mix'd with it, it will easily corrupt. (d) Spring-Water that has its Source towards the East, and arises from the Top of a Hill, running un-

(c) Aqua nimbosa & procellosa. Aqua tonitrualis seu Jove tonantè demissa.

(d) Fountain-Water, that springs out of the Top of a little Hill, and comes from some deep Place, that is not liable to the Changes of the Air: For which Reason, 'tis hot in Winter, and cold in Summer.

der Ground, through a pure and neat Passage, is as good as the best Rain-Water : On the contrary, that which has its Rise to the West, where it receives very few of the Sun's Beams, or to the North, where it receives none at all, or to the South, from whence the most impure Winds blow ; but especially that which rises in a Vale or Bottom, and runs through a stony Soil, all these Waters I say are very unwholesome. 'Tis ask'd, *If Water that runs through Leaden Pipes, be unwholesome and hurtful?* Some pretend that it carries along with it the Ceruse of the Lead, which gives it a sharp and biting Quality, and makes it apt to occasion a Bloody-Flux ; but it is not true, that Water running through Leaden-Pipes, carries away the Ceruse with it ; for if so, the Water would look whitish ; and if it carry'd away only the Salt of the Ceruse, it would be very rough and harsh to the Taste. *But further,* 'Tis certain, that the Ceruse and its Salt are extracted only by Vinegar, which thereby loses its Soureness, and that they are both endow'd with a very astringent Quality ; insomuch, that if a small Quantity of either of them be often taken in a great deal of Water, the Kidneys will be so constring'd and lock'd up, that the serous Parts of the Blood finding the Passage that Way difficult, will change

change their Course, and flow through the Intestines. After Fountain, or Spring-Water, is that of Rivers, which by its continual Motion, and the Light it receives from the Sun, becomes very pure, and very light; but when it passes through the midst of a great City, 'tis tainted with all Kinds of Nastiness, so that it ought to be taken up either above the Town, or else out of the middle of the River. If People are forc'd to make use of muddy Water, they ought to let it settle for some Time in a Vessel, 'till all the Mud has subsided; but if the Child be very thirsty, and there be no other Water to give him, it ought to be strain'd hard through a Piece of fine Linnen-Cloth. (e) Well-Water is not so good as any of the fore-mention'd; 'tis gross and heavy, and contributes neither to the Concoction, nor the Distribution of the Aliments; so that if for want of other Water, a Child be oblig'd to drink this, a Piece of soft Bread ought first to be put into it, or else a little Wine, or Vinegar, or Juice of a Limon added to it: However, if it be of-

(e) Putealis aqua ut plurimum fatua & prædulcis est, quia minimum salis habet; nec enim à sole subinde novus humor absimitur relicto sale. Ea tamen ut quaelibet aqua dulcis diutina coctione falsa evadit, quoniam humoris parte discussa, minus dilutum sal linguam majori mole subit, & gustum acrius ferit.

ten drawn, 'tis not quite so bad. As to (*f*) Pond-Water, and that which lies on marshy and fenny Ground, Care ought to be taken never to let a Child drink either of them; because, for want of Motion, they retain all the noxious Vapours that rise out of the Earth, and consequently are very impure; and by staying a long Time in the Stomach, they are carry'd to the Spleen, which they inflate and swell; and because they pass ill, they obstruct the Glands of the Mesentery, and straiten the Vessels, that only the thin, serous Parts of the Chyle have Room to pass through them, from whence arises the Dropsy, Scurvy, and King's-Evil; and even that Part of these Waters that is able to pass through the Vessels that go to the Kidneys, instead of heightening their natural Thirst by Heat and Irritation, cools and moistens them after such a manner, that they neglect to attract the Serosity of the Blood, which stagnating in the Vessels, causes several Kinds of watery Tumours, according to the different Parts of the Body where it stops.

(*f*) Aqua stagnalis & lacustris. Attamen in Ægypto stagnans Nili aqua innocens, quia vehementer insolatur: imo foetifera, quia nitri nonnihil admistum habet. Olim urbium conditores, ut de aquarum bonitate judicium ferrent, animantium exta consulebant.

A Child

A Child ought not to be allow'd to drink
 (g) Ice or Snow-Water, because they hurt
 the Stomach by their Coldness, lock up
 the Passages of Perspiration, and cause a
 Cough; they likewise contract and harden
 the Arteries, and make them liable to be
 burst, by the violent Effort of the Blood
 beating against their Sides, to dilate and
 pass through their Pores, in order to con-
 vey Heat, and cherish with Warmth all
 the Parts of the Body. *But further*, Those
 Waters contain in them something that is
 gross and heavy, which sticks to the Glands
 and Muscles of the Neck, and makes the
 (h) Throat swell to a prodigious Bigness;
 for when Water freezes, the finest and most
 subtle Part is exhal'd; and therefore when
 Water that was frozen is melted, 'tis not so
 much in Quantity as it was before.

(g) Glacialis & nivalis aqua olim Imperatoribus Ro-
 manis in deliciis habita.

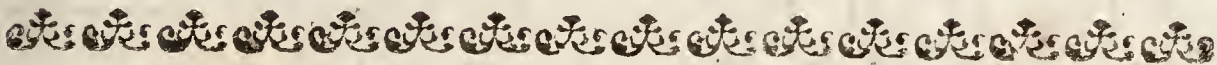
(h) *This Distemper is call'd in Greek, Bronchocele; in
 Latin, Hernia Gutturis; and in French, Gouëtre; and is
 very common among the People that live near the Alpes, ac-
 cording to that of the Poet,*

Quis tumidum Guttur miratur in Alpibus?






A
REGIMEN:
OR,
WAY of Living,
FOR
OLD PEOPLE.



CHAP. I.

Concerning Old Age.

(a)  HE last Period of Life, when the Temperament, that was before hot and moist, is become cold and dry, is call'd *Old Age*; and 'tis divided into three Parts, or Stages, viz. the *Begin-*

(a) Senectus Græcis γῆρας dicitur.

G

ning,

ning, the *Middle*, and the *End*. He that (*b*) begins to grow old, becomes more weak and more wise than he was before; and tho' he has but a small Quantity of his juvenile Strength remaining, yet he has gain'd a great deal of Experience; and by joining his acquir'd Knowledge to his natural Abilities, he is render'd very fit for the right Management of Affairs. (*c*) He that is arriv'd at the middle Stage, is already within a few Spans of the Grave: all the Heat he has, comes from a heavy, cold Blood; he shuns Labour and the World, and seeks nothing but Solitude and Rest; he is fearful, because his Melancholy presents to his Imagination nothing but dark and frightful Images; he is always uneasy, because always suffering; and his daily Infirmities put him every Moment in mind of the greatest and last of all Evils. (*d*) He that is arriv'd at the last Period of *Old Age*, can scarce be said to be alive: in this Passage from Life to Death, he holds but just so much of the former, as is sufficient to send him to the latter; he is decrepid and broke in Pieces, equally depriv'd of the Use both of Body and Mind; just such a Kind of

(*b*) γέρον, cui cruda est viridisque senectus.

(*c*) ὠμογέρον.

(*d*) πέμπελθ, filicernius, decrepitus, bis puer.

Thing, that it may be said, *He is only the Phantom of a Man, and of a living Creature.* Since 'tis certain, that from the first Moment of our Birth, our natural Heat dissipates our radical Moisture, and that this Heat decays in Proportion, as this Moisture is consum'd, 'tis very easy to conceive that *Old Age* must be cold and dry; and if it be reckon'd moist, 'tis only on Account of those superfluous Humours with which it abounds, and which renders it subject to the Palsy, Apoplexy, and all Kind of De-fluxions. From whence comes it to pass, that old People move their Limbs with so much Difficulty, but for want of that unctuous Humour which made their Joints more flexible in a less-advanc'd Age? From whence comes it, that they can't move at all, and that their Limbs tremble, but because their Spirits are able to support them only by Intervals, the Pipes through which they ought to pass, being almost stop'd up, and that their Limbs from Time to Time sink under them with their own Weight? Man, who lives longer than most living Creatures, and who does not change his Hair every Year, begins to grow white on the Temples, which are Muscular, and consequently very moist Parts; and he begins to grow Bald on the Crown of the Head, where the Skin which immediately touches

the Bone, grows dry with Age, in Proportion as the Membranes of the Brain grow wrinkled, and leave the Bone, which receiving no more Moisture from the Brain, grows likewise very dry it self. Thus likewise there is no Hair on the Palms of the Hands, nor the Soles of the Feet, by reason of the Driness and Hardness of the Tendons that are under them. However, there are some old Men, in whom the Bones under the Eyebrows give way, and suffer Moisture enough to pass through, to make the Hair grow to such a Degree, that they are oblig'd to cut it. And most old (*e*) Women have their Chins cover'd with long whitish Hair, which proceeds from the Suppression of their monthly Courses. Old People, who, to appear Young, borrow an Exterior or Outside, can never disguise themselves so well as not to be discover'd: Their Tendency towards the Ground, and the Weakness that appears in all their Actions, are sufficient Proofs of their Age and Craziness; and their hollow Eyes, that are almost quite extinguish'd, plainly shew, that they cannot much lon-

(*e*) Etiam adultæ menstruorum suppressione barbatae evadunt, ut olim Phaetusa uxor Pythæ, Namysia uxor Gorgippi, & Cariæ Antistitæ, seu Sacerdotissæ, hoc est, Sacerdotes feminæ.

ger enjoy the *Light of the Sun*, infomuch that they cannot promise themselves any Assistance either from Art or Nature. And all they ought to do in this State of Humiliation, is to *despise the Good they have lost, and strenuously to endeavour after that which they expect.* Their Eyes do of themselves bend and incline towards the Earth, which is only a transitory Country; but they ought to lift them up towards Heaven, to admire the Beauty and Excellence of their Creator, and the better to remember that 'tis the Place of their Original. *In this Man differs from all other living Creatures;* for tho' there be a certain Fish call'd *Uranoscopus* and *Callyonymus*, whose Gall formerly restor'd Sight to the good old Man *Tobit*, which has its Eyes turn'd towards Heaven, yet as it is in every other Respect form'd after another manner, that sufficiently shews that this Fish looks towards Heaven only as at an Object, that by its Light and Splendor acts necessarily upon the Organs of Sight. Whereas *Man*, who is guided by Reason, makes it the Object of his Thoughts, and looks upon it as an infinite Reward, reserv'd by God for his Virtue.

C H A P. II.

*What Kind of Air is proper for
Old People.*

THERE is nothing more wholesome for all Kind of Persons whatever, but more especially for *Old People*, than to breath an Air that is free from all noxious Exhalations, arising from Weeds, Pulse, Dung, stagnating fenny Water, dead Bodies, or any Thing that begins to corrupt, and which is not confin'd by any Mountain, or near any deep Den or Cave, from whence malignant Vapours may arise. For Air that is free from those ill Qualities, which these Things communicate to it, purifies the Humours, quickens the natural Heat, renders the Understanding quick and piercing, and gives a beautiful Eclat to all the Functions. On the contrary, Air that is impure, subverts the OEconomy of the whole Body, and entirely destroys the Health. To know whether the Air be impure or not, expose a Loaf of new Bread abroad in the Air all Night, and observe if it grows mouldy, for if it does, you may certainly conclude that there is something pernicious in the Air, which old People ought to correct

rect with good Perfumes. But further, The Air that is good for old People, ought to be temperate ; for that which is too hot, wastes away that little Heat which they have left, and makes their Stomachs so weak, as not to be able to digest the most delicate Food ; and that which is too cold, hinders a due Perspiration, and loads them with Rheums and Defluxions. Wherefore, when the Air is too hot, it ought to be temper'd, by sprinkling the Floor with Vinegar and Water, and opening the Windows towards the North ; and when it is too cold, it ought to be mended, by means of a good Fire, and some good Perfume, which they should have always about them.

C H A P. III.

Concerning such Kinds of Food as agree best, and are fittest for Old People.

OLD People, whose Temperament is cold and dry, ought to use such a Diet as is hot and moist, and which will make a thin Blood, that is capable of penetrating the Pores of their Bodies, which are grown strait, and almost stop'd up ;

for otherwise if they eat gross Food, which will produce a thick Blood, that Blood being unable to circulate through the Vessels, will corrupt, and cause a Fever, or else it will stagnate in the Brain, and obstruct those slender Pipes in such a manner, as to hinder the Access of the Vital Spirits there, and so occasion either a perfect Apoplexy, which by depriving of all Kind of Sense, Motion, and Respiration, must end in Death, or else an imperfect one, which will turn to a Palsy. However, they ought at certain Times to take such a Diet as will carry off the Serosities of the Blood by Urine, will loosen the Belly, and cause Sleep. Their Bread ought to be made of the best Wheaten-Flower, well-fermented, and well-bak'd, with a little Salt, to make it digest the better. The *Yellow Vermicelli* of Doctor *Lancisi* is excellent, being at the same Time easy of Digestion, and highly nourishing. All Kinds of (*a*) Pulse, which are cold

(*a*) Legumina à legendo dicta sunt, quia non secantur sed avellendo leguntur. Ejusmodi sunt pisa, fabæ, lentes, cicera, cicercula, phaseoli, milium, panicum, cuminum, quod pallentes homines efficit. Unde Virgilius: *Pallentis grana cumini*. Eruum saginandis bobus accommodatum. Unde Virgilius: *Quàm pingui macer est mihi taurus eruo!* Fœnum Græcum quo antiqui utebantur ad alvum subducendam cum garo. Lolium quod inebriat, & infelix à Virgilio dicitur, quia messoris lucrum minuit.

and

and dry, gross and windy, don't agree with them at all. I can't think that (b) Rice is good for them, for its Flowers have an ill Smell, which is the Reason that it is always sow'd far from great Cities; and besides there is something that is poisonous in its Shells, for which Reason 'tis always brought to us ready hull'd. Pork and Beef are hurtful to them, if they don't commonly use a great deal of Exercise. Lamb, which is full of a viscous Juice, is prejudicial; but Veal and Mutton are wholesome for them, and so are all Kind of Fowls, both Wild and Tame, except Quails, Geese and Ducks, as likewise (c) Ring-Doves, or Wood-Pigeons, if they design to live chastely; for 'tis by Way of Irony, that the Poet has represented these Birds as Enemies to *Venus*; since their Blood, their Dung, and their Fertility in Breeding, shew that they are naturally very hot. The same Poet was likewise in Jest, when he says, *That the Flesh of a Hare increases Beauty*; for the black, gross Blood that must come from such a Diet, plainly shews the contrary.

(b) Oryza. (c) Martial. *Inguina torquati tardant hebetantque palumbi. Non edat hanc avem, qui cupit esse salax. Idem: Si quando leporem mittis mihi, Gellia, dicis: Formosus septem, Marce, diebus eris. Si non derides, si verum, lux mea, narras Eaisti numquam, Gellia, tu leporem.*

(d) Among

(*d*) Among the several Kinds of Herbs that come out of the Kitchen-Garden, Lettice, particularly Cabbage-Lettice, may be of Use to make old People sleep, and to defend them against the Attacks of *Venus*, if they are not already exempted from them by their Age. The Poets therefore were not in the wrong, when they feign'd *Venus* to have left *Adonis* buried in a Heap of Lettices. 'Tis generally agreed that Lettice causes Sleep, but it is not known how: if it be really cold, it occasions Sleepiness, by employing the Heat about the Stomach, and keeping it from the Organs of Sense; if it be hot, since it is bitter, it causes Sleep, by stopping the Nerves with its Vapours; and it cools accidentally by thus causing Sleep, which by the Rest it gives to the Animal, diminishes the Agitation of the Vital Spirits, and moderates the Motion Nature gave to the arterial Blood, to

(*d*) *Herbæ cibariæ olera dicuntur; Græcis λαχανα, à λαχάω, fodio. Lactuca fessilis, quasi humi sedens. Pythagoricis εὐνούχιον, seu spadoma dicta. Lactuca maxime postremis epulis sumpra somnum conciliat: primis verò potissimum jecur renesque refrigerat, vel saltem humectat, & alvum movet. Quocirca antiqui vino dediti, ne à concœnatione debaccharentur, lactucam postremis mensis sumpserunt; posterì verò hypocondriorum æstu & alvi duritiæ vexati, eam primis esitarunt. Sic facilè fati fit his Martialis carminibus: Claudere quæ cœnas lactuca solebat avorum, Dic mihi: Cur nostras inchoat illa dapes?*

produce

produce a Quantity of Spirits proportionable to the Loss of the others, which they ought to make up. The Juice of Lettice is not mortal as some have too easily believ'd. If it be demanded how Narcoticks outwardly apply'd, abate Pain, to those who affirm them to be cold, I shall say, that they extinguish the Inflammation that causes or increases the Pain, and that they stop the Spirits which should carry the sensible Image to the common Sensory: But to those, who will needs have Narcoticks to be hot, I say, that they resolve the Humour that causes the Pain, and dissipate the Spirits, by which the Sensation of it should be convey'd. (e) Succory evacuates Choler by Urine, and so cools accidentally. (f) Purslain contains a viscus Juice, which cools and binds. (g) Pimpernel, or Burnet, provokes Urine, and clears the Sight. (h) Cabbage, if boil'd but once, loosens the Belly, but if it be twice boil'd it binds; because 'tis by so doing robb'd of the Nitre which made it laxative. (i) Rocket opens the Reins, but it is a Friend to *Venus*.

(e) Cichorium.

(f) Portulaca

(g) Pimpinella.

(h) Brassica.

(i) *Excitat ad Venerem tardos eruca maritos.*

Among

Among Roots, (*k*) Garlick, Onions and Leeks are very Diuretick; but they ought to be boil'd in two or three Waters to lessen their rank Taste, and to hinder them from sending up too many Vapours to the Brain. Shalots, Radishes, and Parsly-Roots have the same Virtue; but the first rouzes Concupiscence too much, and the latter hurt the Stomach, and are tasted in it for a long Time. (*l*) Rampions are hard, and not easily digested. As for (*m*) Truffles, they are a Kind of Plants, whose whole Substance is nothing but Root, which yet have no Fibres to support them, as stand-

(*k*) *Allia, cæpe, porri.* Olim mēssores æstu fessi, *allia* cum serpillō contundebant, non ut eorū hausto succo sitim extinguerent, ut quidam putant; sed ut his circumdati cū dormirent, eorū odore animalia venenosa fugarentur. Unde Virgilius: *Thestylis & rapido fossis mēssoribus æstu Allia serpillumque herbas contundit olentes.* Ascaloniæ seu bulbi, de quibus Martial. *Cū sit anus conjux, cū sint tibi mortua membra, Nil aliud bulbis quā satur esse potes.* Raphanus. *Apium multiplex, hortense, montanum, palustre & saxatile, quod petrocelinum Macedonicum dicitur.* Ne inter apia quidem esse dicuntur, qui nondum rei initium attigerunt, quod olim extremus hortorum ambitus apio adornabatur. Apio esse dicuntur brevi morituri, quia olim monumenta defunctorum apio coronabantur. (*l*) *Rapunculus* seu *napunculus*.

(*m*) *Tubera* de quibus Martialis: *Findimus altricem tenero de cortice terram. Tubera, boletis poma secunda sumus.* Juvenal.—*Ver. Tunc erit, & facient optata tonitrua cœnas.* De tuberibus & fungis Poëta quidam ita canit: *Semina nulla damus, nec semine nascimur ullo. Sed qui nos mandit, semen habere putat.*

ing in need of none. The Poets say, *They are Fruits of the Earth, produced from the fattest Part of it when it thunders, and that it then opens of its own Accord to receive Jupiter with Joy into its Bosom.* 'Tis certain that Truffles ought to be reckon'd among Plants, since they receive their Nourishment inwardly; whereas did they increase by an Apposition of Matter, they would be cover'd with several Coats. They grow in dry Places, both in Spring and Autumn, and are discover'd by means of Swine, who are lickerishly fond of them. Those which are quite hard, or stony, are not eaten, but all others, whether white or black, do Honour to, as well as are reckon'd one of the Delicacies of great Tables; and yet both of them are hurtful to old People, by their cold and dry Quality; and if they are stew'd with Wine, Salt and Pepper, they stir up Lust very strongly, the Effects of which are dangerous to old Men: Nay, without that Seasoning, they are capable of exciting amorous Desires, for these two Reasons. The first is, That as they are hard to digest, Nature sends a great deal of Blood to the Stomach, to heat it, and enable it to overcome their Coldness; and as they remain a long Time in the Stomach, Part of the Blood which Nature sent thither, is carry'd to the Organs
of

of Generation, and revives dying Desires; and the Remainder of it, by reason of the Vicinity between the Stomach and those Parts, communicates Heat to them. The second Reason is, That Truffles being naturally windy, do inflate the Intestines, by which Means the Organs of Generation are compress'd after such a manner, that feeling the Acrimony of the Matter they contain, they do all they can to get rid of it. The (*n*) Mushrooms that are reckon'd the least dangerous, which are those with a round Head, that are red within, and whitish without, and which are neither spotted nor wither'd, which some call Morills, have I don't know what Kind of poisonous Quality in them, which shews itself, whenever any one eats a few more of them than he ought: For as they contain in them two Sorts of Juices, the one viscous and thick, and the other subtle and thin, this latter pricks the superior Orifice of the Stomach, and at the same Time by its Malignity, constricts it after such a manner, that notwithstanding his utmost

(*n*) Fungi Poëtis Græcis dicuntur gegenes, nati terræ, sic vocare solitis, quorum patrem ignorabant. Boleti. Amanitæ seu suilli. Horatius: *Pratensibus optima fungis natura est; aliis malè creditur.* Illi esculenti, agaricus noctu perlucidus & in trochiscos redactus phlegmagogus, aliàs emeticus; cæteri deleterii habentur. Constant omnes radícula, pediculo, callo, cujus theca volva dicitur.

Endea-

Endeavors, he can by no Means bring it up by Vomiting; neither is he able to make it descend into the Intestines, by reason of the Lightness and Thinness of its Parts, which enable it to penetrate and insinuate it self into the straitest and most minute Pores. Under these Difficulties, the Heart sends the Blood and Spirits to the Stomach, and suffers it self to be depriv'd of them to that Degree, that the Person falls into a Swoon, accompany'd with cold Sweats; which happens, when the Vapours that are carry'd towards the external Parts of the Body, are resolv'd into Water by the Coldness of the Skin. A Man that was once reduced to this Extremity, after having drunk a *Glass of Oxymel, in which Hyssop and Organy, or Wild Marjoram, had been boil'd, and Spume of Nitre dissolv'd*, discharg'd at last by Vomit the Mushrooms which he had eaten, whose Substance began to be chang'd into a viscous, pituitous Juice. 'Tis no modern Practice to regale People with poison'd Mushrooms, to send 'em out of the World without Noise, under Pretence that the Mushrooms kill'd 'em. 'Tis now a long Time since (o) *Agrippina* made

(o) Martial. *Boletum qualem Claudius edit, edas. Juvenal. Minus ergo nocens erit Agrippinæ Boletus, siquidem unicus præcordia pressit. Ille senis, tremulumque caput descendere jussit in Cælum.*

use of this secret Way to dispatch her Husband *Claudius*, out of the extravagant Desire she had to raise her Son *Nero* to the Empire, who afterwards by way of Raillery us'd to call Mushrooms, *the Food of the Gods*, because the *Cæsars* after their Death were rank'd among the *Gods*. Summer Fruits are useful for old People, when the Air is excessive hot, or when they are fatigu'd with too much walking; but then they ought to be eaten before any other kind of Food whatever, and with Moderation. The very best of all, are such, as contain something of Nitre in 'em, and which pass well by Urine, as Strawberries and Melons; Apricocks are not bad: As for Peaches and Nectarins they are apt to turn soure in the Stomach, if their Kernel, or Sugar be not eaten with 'em, or else that they be dipt in Wine: Some pretend that Wine drives the Crudity of Fruit into the Vessels, whilst Water lets it continue in the Stomach till it be digested. But how is it possible that Wine can drive the Juice of Fruit half-digested into the Veins, when it self very much helps Digestion? But supposing this, Wine has at least the Advantage of making it precipitate by Urine, but Water by its Coldness hinders the Fruit from being digested, in the time that the Stomach is able to contain it without being
tir'd,

tir'd, and does not in the least throw off the Crudities that remain by Urine. Among the Fruits of Herbs, the (*p*) Cucumber contains a viscus Juice, which is with Difficulty strain'd through the Kidnies; and therefore stopping in the Vessels, it corrupts and begets malignant Fevers. The (*q*) Artichoke, among the Poets, is, with Reason, call'd, *the Scepter of Priapus*; for which Reason 'tis not proper for old Men, who without troubling themselves about giving Life to others, ought to take Care to preserve their own. Among the *Autumn* Fruits, (*r*) Figs eaten with Salt do Good to old People, for they nourish very much, and expel Gravel out of the Kidnies; and when they are eaten with Almonds, they are very opening, and useful, in Obstructions and Hardnesses of the Liver and Spleen. Ripe Grapes disorder the Heads of old People, especially if they are astringent, that is, if

(*p*) Cucumer, seu cucumis. (*q*) Cynara.

(*r*) Ex duabus ficibus siccis totidemque nucibus, rutæ viginti foliis, & salis grano, paratur antidotus, quam qui jejunus sumpserit, nullum venenum nullamve pestilentiam eo die formidabit. Hujus antidoti descriptionem in debellati Mithridatis peculiari commentario Cneus Pompeius invenit: de hac extant Quinti Severi Sammonici carmina. Amigdalæ præsertim amaræ mira aperiendi vi ebrietatem arcent. Medicus quidam apud Drusum Tiberii Cæsaris filium, antequam biberet, quinas senasve edere solitus, omnes bibendi certamine provocabat & superabat; sed cùm compotores technam advertissent & prohibuissent, statim vino capiebatur.

H

they

they are rough, sharp, or soure; those that are scalded, lessen the little Prickings of the Stomach, but they are dangerous in Inflammations of the Liver and Spleen. Cheese, which is cold and dry, is not good for old People, especially if it be dry; because such kind of Cheese is very apt to breed the Stone. (s) Fresh Hen's, or Pheasant's Eggs, soft poach'd in Water, or in Mutton Gravy, are very good for 'em; but if they be hard, they are hurtful. Milk is proper for 'em, if it cause no Weight or Oppression at the Stomach. Goat's Milk passes better than that of Cows, nor does it loosen the Belly like that of an Ass. I knew an old Man that us'd it constantly, who liv'd to be above an hundred Years old. It ought to be taken in a Morning fasting, for fear of spoiling it by its being mix'd with any other kind of Food, always putting a little Sugar into it, to prevent its curdling in the Stomach; after taking it, *The Teeth ought to*

(s) Ova tribus constant partibus, testa seu putamine, luteo seu vitello, & albumine seu albugine. Quibusdam insunt chalazæ vitellis adhærentes. Penes substantiam, sunt perdicum, phasianorum, gallinarum, anserum, anatum, strutio chameolorum, & aliarum avium. Penes editionem, vel coitu producta, vel sine coitu quæ subventanea dicuntur. Penes coctionem sunt forbilia, tremula & dura seu cocta. Penes præparationem elixantur, assantur, sine putamine in jure coquuntur, friguntur & suffocantur, seu coquuntur in vase duplici, obturato eo in quo sunt.

be rubb'd with Honey diluted in Water, or with Oxymel, that is, Wine and Honey boil'd together, for fear the Teeth shou'd rot and fall out. For People have been known to lose their Teeth from a long Use of a Milk-Diet. I can't be perswaded, that (t) Fish are improper for old People. *Antiochus*, a Physician, who liv'd to Fourscore, and *Telephus*, a Grammarian, who liv'd to a Hundred, us'd to eat of 'em frequently. Before the Flood, several Persons who liv'd whole Centuries, made 'em their common and usual Diet. Without doubt they contain in 'em a bituminous Humour that is very pure, and very fit to foment and cherish the natural Heat; for otherwise, they cou'd not live in Water, especially in Winter, when it is extreamly cold, and above all, when the upper Part of it is frozen. They seem likewise to be hotter than we are, since they have need of a colder Body than Air to temper their natural Heat. They are rang'd among perfect Animals, because they have the Five Senses; their Sight and Feeling are very exquisite, in order to discern what is useful and hurtful to their Being; they smell their Prey at a

(t) Græci pisces concedebant ægris, senibus. & otiosis, quia facilè coquantur, & alimentum tenue suppeditant; eos verò condiedant jure albo, confecto ex aqua, sale & oleo, cum tantillo anethi & porri.

great Distance, and swim against the Stream to come at a Carcass, from what Quarter soever the Scent comes. They hear, and swim away at the least Noise. There is a Difference of Sexes among all the Kinds of them, except (*u*) two, which are always found full. The large ones are produc'd from Seed, and the other from Eggs, which are sometimes so small, as to give Occasion to believe, that there are some Fish that arise from Corruption. The Females leave their Eggs at random, and the Males in following them, bedew 'em with a certain Moisture, in which a genital Spirit is contain'd, that renders them fruitful; this is very plainly seen in the (*w*) Cuttle-fish. Such (*x*) Fish are justly esteem'd wholesome, that have nothing that is fat and viscous in 'em, whose Taste is sweet, and their Smell agreeable, But we ought not to confound those Fish that instead of (*y*) Lungs have Gills, by which they receive and spout back the Water, with those aquatick amphibious one's, that have Lungs and breathe the Air; as the (*z*) Whale, the (*a*) Dol-

(*u*) Rubellio. Hiatula.

(*w*) Sepia.

(*x*) Pisces nil pingue & glutinosum habent, friabiles dicuntur.

(*y*) Qui fistulam habent, hac per summa æquoris edita spirant & dormiunt, vel subinde terram petunt.

(*z*) Balæna.

(*a*) Delphinus seu tursio.

phin,

phin, and the (*b*) Porpoise, or Sea-Hog. To form a right Judgment as to the Goodness of the former, they ought to be distinguish'd with respect to their Substance, and the Place of their Abode. According to the first Distinction, Fish of a moderate Size are preferable to such as are monstrously large; and those, whose Skin and Flesh is tender, are of more Value than such as have a hard Skin like a Crust, as (*c*) Crayfish; or cover'd with a Shell, as (*d*) Oysters; or else whose Skin is hard, rough and shining in the Night, and their Flesh viscous and full of Cartilages, as the (*e*) Thornback, (*f*) Skate, and (*g*) Crampfish. As to their Place of Abode, which makes the second Difference among Fish, (*b*) Sea-Fish are better than such as live in fresh Water, because they are always in

(*b*) Orca seu tursio magnus. Etiam amphibii quadrupedes & vivipari sunt, vitulus marinus seu phoca, hyppopotamus, lupus marinus, fiber seu castor, lutra. Quadrupedes & ovipari, chamæleon, crocodilus Niloticus, ichneumon lethalis crocodili hostis, scincus, cordulus, testudo Pisces qui immensa mole feruntur, citacei appellantur.

(*c*) Gammarus seu cancer. (*d*) Ostrea exusta dicuntur, cum humore carent. cut. pis. splend. *πελαγία* dicitur.

(*e*) Raia. (*f*) Squatina. (*g*) Torpedo.

(*b*) Pisces marini continuò se agitant, ne pulicibus & pediculis ex profundo æquore magna fecunditate emergentibus corrodantur & absumentur. His bestiolis obsessam escam sæpe piscator recipit. Mullus seu trigla. Labrax seu lupus. Mugil seu cephalus & capito. Sturio. Alosa seu clupea, quæ adulta thrissa dicitur, numdum adulta trichis. Sulmo vetus esox dicitur. Lampetra à lambendis petris, alio nomine mustela.

Exercise, and live in a purer Element, provided they don't go out of the Sea; for those that swim into the Rivers, and take to 'em, as the Barbel, the Lubine, the Mullet, the Sturgeon, the Shad, the Salmon, and the Lamprey, grow fat, and have not the same Taste, as when they are catch'd in the Sea. The *Ancients* distinguish'd Sea-fish into three Sorts; the first they plac'd on a slimy muddy Shore, and call'd 'em *Littoral*; the second, they plac'd on a stony flinty Shore, and call'd 'em *Saxatil*; and the last, they allow'd to swim in the midst of the Sea, and gave 'em the Name of *Pelagij*. But further, they reckon'd Six of the *Saxatil* Kind, which are, the *Scarus*, the *Merula*, the *Turdus*, the *Julia*, the *Phuca*, and the *Perch*, and imagin'd that these Fish never chang'd their Situation, and always liv'd on the same Food, viz. a Sea-Weed, call'd in Latin, *Fucus Marinus*, and *Alga*, and a Moss, call'd in the same Language, *Muscus*. But I am of Opinion, that there is no Sea-fish whatever, that does not swim from one Place to another; as well because they all love fresh Water, as because the great ones among 'em pursue the little ones as their Prey, and besides that, tempestuous Weather often forces 'em upon different Coasts. But further, which is an evident Proof, that the Fish call'd

call'd *Saxatil*, do change their Place of Abode as well as their Food, in the Belly of a Perch are found little Worms, in the *Merula*, (i) Cray-fish, and in the *Julia*, Shrimps. Among Sea-fish, the Turbot, call'd, *Rhombus aculeatus*, is highly commended, and the Sanding, call'd, *Rhombus lævis*, which gave Occasion to the Proverb of, *Nihil ad Rhombum*. The following are likewise prais'd, viz. (k) The Sole, the Plaice, the Bret, the Flounder, and the Conger, which are of the Number of those

(i) Echini. Squillæ.

(k) Solea seu lingulaca & buglossus, umbra marina, plya seu passer, limanda, quadratulus, conger seu congrus, eperlanus seu gobio, aurata, scombeo, draco, abramis seu citharus & cantharus, fardinæ seu chalcides, thinnus, alecula, pagurus, locusta seu carabus, lolligo, polypus seu purpura marina, spinax seu acanthus morrhua, marlangus ambo afelli species, cyneodus, exocetus seu Adonis urtica marpatella, mytuli, pectunculi, vulgò conchylia S. Jacobi, perna seu pinna, astacus. Pessimus hadendi, si usquam reperiantur qui fossiles dicuntur, Græcis ὄρυκτοὶ seu terreni, & ὑπογαιοὶ seu subterranei: qui nimirum aquam sectando tertam subeunt; qua ficcata, in ea remanent, more φωλευόντων in latibulis tota hieme degentium, donec effodiantur. *Lucis est piscis rex atque tyrannus aquarum: Nec te delicias mensarum perca, filebo, Amnigenos inter pisces dignande marinis, Purpureisque salar stellatus tergora guttis.* Trutta major & plurimis maculis conspersa fario, vulgo trutta salmonata dicitur. Cyprinus, barbus. tinca, fargus, leuciscus seu albicula & albicilla, squalus fargo fere similis, nisi quod insuavior est, alburnus, trichis. Anguilla ovis & femine carere dicitur. Rana amphibia est; terristris à rubis rubeta, ab arundinibus calamita dicitur. In Seripho Insula aphonum est istud animalis genus; unde rana seriphia dicitur, homo mutus & elinguis. Ranæ & anguillæ etiam in mari degunt: imò quidam è terra effossas se vidisse refert.

that live in the open Sea, according to the *Ancients*. These likewise are well esteemed, *viz.* The Smelt, the Cod-fish, the Mackerel, the Quaviver, or Sea-Dragon, the Bream, the Pilcher, the Tunny-fish, and the Anchovy; but not these that follow, *viz.* The Gull, the Lobster, call'd in *French*, *Langouste*, the Calamary, or Cuttle-Fish, the Pourcontrel, or Purple, the Sea-Dog, the Stock-fish, the Sanut, the Gavot, the Afs's Tail, the Goat's Eye, the Muscle, the Scollop, and many more, which I forbear to mention, which are of the Number of those call'd *Littoral*, as well as those which swim into fresh Water, according to the Opinion of the *Ancients*. Among fresh Water Fish, most of which have Prickles and little Fins, which Sea-fish have not, those in Rivers are the best, if the River be sandy, deep, full of good Herbs, and free from all that Filth and Nastiness that come from great Cities in passing through them. Next to River-fish in Goodness, are those in Fountains, whose Water runs constantly. The last of all, and least valuable are Pond-fish. As to their several Kinds, the Pike, which preys upon all the rest, except the Perch, who defends himself with the sharp Weapons he carries on his Back, is the very best of 'em all. After the Pike comes the Perch, celebrated
by

by a *Latin* Poet. The Trout likewise, which is a kind of River-Salmon, is excellent. The Carpe, that lives to a very great Age, cannot be unwholesome. The Barbel has nothing bad in it, but its Eggs, which cause a Looseness. The Tench, the fresh Water Mullet, the Pollard, the Bull-head, the Blay, the Muscle and the Gudgeon are not highly delicious. The Eel is hard to be digested, and causes the Cholick. In short, old People may sometimes make use of Fish and salt Meat, to loosen and carry away that viscous Phlegm that sticks to the inside of their Guts, and to remove Obstructions; but then they must return again in a little Time to their usual Diet, which ought to be altogether moistning.

C H A P, IV.

Of the Quantity of Food that Old People ought to eat.

NATURE, who has form'd all other living Creatures so as to look only towards the Earth, and to seek only what may satisfy their present Appetite, has given to Man an upright Figure, to let him know

know that he is not born for his Belly and that he does not live to do nothing but eat, but that he ought to eat only in order to live. Wherefore *Old People* ought not to stuff and overload themselves with eating, but to take just as much Food as is necessary to recruit their Strength, and support their Bodies. (*a*) He that eats to Excess, instead of nourishing, destroys himself, because he stifles his natural Heat by a Load of excrementitious Humours. On the contrary ; he that eats too little, with an Intention not to fill his Body with superfluous Humours, is likewise in the wrong ; because the Stomach having no Food in it to digest, is fill'd with a bilious *Serum* from the neighbouriug Parts, which being carry'd into the *Vecus*, lays the Foundation of an infinite Number of Diseases. However, 'tis good for old People, who find themselves full of Blood, or of any other Humour, to endeavour to empty themselves by a spare Diet, if they feel no very great Load or Oppression ; for in such a Case they ought to have recourse to Bleeding and Purging, which will remove the Disorder at once ; whereas to effect it by

(*a*) Qui se cibis ingurgitat, non se, sed suam ipse perniciem alit.

a spare Diet, will require a considerable Time. The Difficulty old People find in digesting their Food, ought to make them eat a little and often, that is to say, three or four Times a Day, according to the Quantity they find themselves able to digest each Time. But they that are full of Blood, ought to eat a hearty Dinner, and not sup at all, whereas they that are lean and wasted, ought to dine moderately, and eat a plentiful Supper.

C H A P. V.

What Kind of Drink is best for Old People.

WINE is useful to Persons advanc'd in Years, not only as a Liquor to dilate the Food in their Stomachs, and to assist Digestion, but it serves them further as an excellent Nutriment, and an agreeable Medicine; for it warms and moistens, and helps to carry off the superfluous Humours of the Body, both by Perspiration and Urine. (a) It disperses those Clouds

(a) Vinum edaces curas diluit. Unde Poëta : *Ut tolerant homini curas dii vina dederunt.*

of

of Care and Melancholy that attend old Age, and gives Force and Vigour to the Understanding. 'Twas not without good Reason, that the Poets gave *Bacchus* a Crown of Ivy, because they could not better express that Bloom and Verdure in which he preserves us, than a Tree that is always green and flourishing. But notwithstanding this, no Wine is wholesome, unless it be moderately taken; for otherwise it clouds the (*b*) Head, and makes it heavy; it relaxes the Ligaments of the Tongue, and sometimes quite takes away the Use of Speech. It makes the (*c*) Eyes red and full of Humours; it taints the Breath; it causes Gout, Dropsy, ill Rest, and all Kind of Defluxions; it discovers and betrays our most secret Thoughts, which made a plea-

(*b*) *καὶ ῥαεῖα*. (*c*) Homer. *Me victum Baccho lachrymas effundere dicunt.* Martial. *Ne gravis hesternofragres, Fescennia, vino, Pastillos Cosmi luxuriosa voras.* Nihil tam turpe quod non admittat ebrietas. Cum Noe patris temulenti turpia revelavit. *Lotus* vino captus cum filiabus rem habuit. Venter vino æstuans cito despumat in libidines. *Et Venus in vinis, ignis in igne fuit.* Alexander Magnus in convivio Clitum amicum occidit. Iniqua sunt ista carmina: *Vina bibant homines, animalia cætera fontes. Absit ab humano pectore potus aquæ. Dulce merum Musis equus est in carmine velox. Si quis aquam potus, nil bene parturiet. Vinum inodorum & imbecillum. Vinum eructum & foetidum. Vinum odorum, fragrans & generosum. Vinum fulvum seu gilvum, Græcis κίρρον. Vinum recens seu mustum vetus, æstate medium.*

fant

fant Person say, *That 'twou'd be much more effectual than Water, in giving the Question to a Criminal, in order to extort the Truth from him*: In a Word, it makes Men wild and furious, as the Poets signify to us, who in their Fictions represent the Chariot of *Bacchus* drawn by *Tigres*. Wine ought never to be drank unmix'd, especially fasting, and before Meals, as *Tiberius* us'd to do, nor yet soon after; but it ought to be mix'd with Water, according to the Example of *Staphilus*, the first Author of this Mixture; for by this Means the Wine is hinder'd from flying into the Head, and the Meat from being carry'd out of the Stomach before it is digested. However, Care must be taken not to put Ice into the Wine, nor to mix it with Water cool'd after *Nero's* manner, who caus'd Vessels fill'd with boiling Water, to be put into a Well, in order to give it an excessive Coldness; for by doing thus, the Wine sends to all the Parts of the Body, and especially to the Head, cold Vapours, of a pernicious Nature. Since there are several Sorts of it, Persons advanc'd in Years, ought not to use a Wine that is gross and heavy, that will load the Brain, and not pass well; but such as is light and delicate, and will not disorder the Head. They should never drink a Wine that wants both

Force

Force and Flavour, or that is spoil'd, and has an ill Smell ; but ought always to chuse such an one as is finely Flavour'd, and has that unknown Goodness and Virtue that is capable to restore and strengthen the whole Animal OEconomy. As to its Taste, the Wine that is proper for People in Years, ought to be neither sweet nor sharp, for the one causes Wind, and the other Gripes; but it ought to have a Quickness and Poignancy to make it pass well. As to the Colour ; pale Wine is proper for such as have too much Blood, and red Wine for such as have too little. As to its Age ; Wine ought to be neither new nor old, but between the two. New Wine causes Flatulencies, and begets the Stone ; and that which is old heats the inward Parts very much, and fills the Head with Vapours. The *Greeks* reckon Wine that is five Years old, new ; at ten Years it is in Perfection ; and, after that, it begins to grow old ; our Wine has not so much Strength, nor will it keep so long ; for it is new 'till it be three or four Months old, during which Time it is not perfectly fine, and still retains the Taste of the (*d*) Must.

(*d*) Vinum fugiens seu vappa : *Plauto* jocosè vinum edentulum.

After that it is middle-ag'd, and loses this insipid Taste to assume an higher ; and at last as it grows old, it comes to be what they commonly call in *French*, *Baisaiguë*.

C H A P. VI.

Concerning the Exercise that Old People ought to use.

PERSONS advanc'd in Years, who are desirous to receive Benefit from the Food they take, without loading the Body with superfluous Humours, and by that Means live to a very great Age, ought to use a constant Exercise, which by rouzing and quickning the natural Heat, enables it to perform Digestion better, as well as more easily to carry off the useless Remains. Without doubt, in order to dissipate the Superfluities we every Day heap up, Exercise is much preferable to either Purging or Diet, because it neither liquifies the Flesh, nor dries the solid Parts of the Body. But in order to render it entirely wholesome, a Regard ought to be had both to the Quality and Kind of it, which agree best with such an Age ; that is, when it ought to be us'd, and how long continued. As
to

to the Quality of it, 'tis certain that People in Years require only a gentle, moderate Exercise, which does not fatigue much; but if they have a Habit of Body that is too full, to diminish its Bulk a little, they ought to use a brisker Exercise; whereas if they are thin and lean, and would add a little Flesh to their Bones, they ought to use no Kind of Exercise but what is slow and easy. The fittest Exercise, and that which agrees best with (*a*) old People, is Walking; however, they may use any other to which they have been long accustomed, provided they do it with Moderation: for 'tis certain, that whatever is usual and familiar to us, is more agreeable, and tires us less, than that which we do contrary to our common Custom and Practice. As to the Time that is fittest for Exercise, that is to be consider'd two Ways, *viz.* when the Body is fit to use it, and at what Hour of the Day it ought to be us'd. The Body is rightly dispos'd for Exercise before Meals, when the Intestines and Bladder have discharg'd their Excrements, so that there is no further Danger that the more subtle Parts of them should be carry'd into the Habit of the Body, and so occa-

(*a*) Senes olim folle ludebant. Unde Martial. *Folle detet pueros, ludere folle senes.*

sion either a Tumour, Abscess, or Ulcer ;
 or else to the Brain, and there beget an
 Epilepsy or Apoplexy. If Exercise be us'd
 before Digestion is finish'd, a crude Chyle
 will be generated, capable of causing Ob-
 structions ; and the Head will be fill'd with
 gross Vapours, which will occasion a great
 Heaviness, attended with Drowsiness. How-
 ever, a gentle grave Walk may be allow'd
 after Eating, because it has not Violence
 enough to precipitate the Distribution of
 the Aliments, but only to make them de-
 scend to the Bottom of the Stomach, and
 abate those thick Vapours that rise from
 them at the Beginning of Concoction. As
 to the Time of Day when Exercise ought
 to be us'd, that must be determin'd by
 the Seasons of the Year ; for in Summer,
 Exercise is not to be undertaken, 'till to-
 wards the Setting of the Sun, for fear
 lest the Heat of the Air, join'd to that
 which is acquir'd by such Exercise, should
 weary the Body too much : Spring and
 Autumn, Exercise ought to be us'd two
 Hours after the Rising of the Sun, to avoid
 being expos'd to the Inconvenience of the
 Morning's Cold ; and in Winter they ought
 to exercise themselves about Noon within
 Doors, for fear lest the Serosities which
 the natural Heat quicken'd by Exercise,
 endeavours to drive towards the Circumfe-
 I rence

rence of the Body, to be carry'd off by Perspiration or Sweat, should be obstructed by the Coldness of the Air, and so occasion violent Rheumatisms. As to the Bounds within which Exercise ought to be confin'd, old People ought to discontinue it, as soon as a Colour appears in the Face, when the Muscles swell, and they begin to grow tir'd and sweat ; for fear lest by continuing too long, they should dissipate by Sweat, not only their superfluous Humours, but likewise their radical Moisture, to the great Hazard of their Lives.

C H A P. VII.

What Rules Old People ought to observe, with Regard to Sleep.

A S U C C E S S I V E Course of waking and sleeping, is necessary to a good State of Health. Whilst we are awake, our Senses, by acting and moving towards their Objects, dissipate a great Quantity of Spirits, which are afterwards recruited by Sleep, in order to give 'em a new Force and Vigour. For during the Time of Sleep, the genial Warmth is not carry'd
by

by the (a) Nerves to the external Organs of Sense, and in particular to the Skin, where the Sense of Feeling resides; nor even, except very rarely, to those Parts of the Body that are capable of Motion; but contracts it self within, and is wholly employ'd in concocting the Aliments, from whence new Blood and Spirits are generated, and from thence ensues a Restoration of the Strength and Powers of the whole animal Machine. As waking, which dries the Body very much, wastes and breaks the Constitution of old People, so Sleep recovers them, and gives them new Life, provided they observe these four Things, *viz.* The proper Time of going to Sleep, the right Way of lying in Bed, the true Manner of being cover'd in it, and the fit Time of waking and rising.

(a) Inter dormiendum movere nos possumus, quia nervi motores minùs offunduntur vaporibus quàm sensifici seu sensiferi, sunt enim latiores: & imaginatio mota aliqua specie in se relicta potest spiritum in nervos impellere. Revera cùm dormimus, nos aliquando de latere in latus movemus; & qui abundant fervido sanguine, noctu ambulant, arma manu corripunt, flumina tranant, supra domorum tecta deerrant, & alia præstant imperterriti quæ non exquerentur vigilantes, quia oculis clausis pericula non cernunt, & imaginationi ratio minùs obsistit. An tamen isti dormiant ambigitur? sed eos dormire probatur, quia somnus non est cessatio motus & sensuum omnium interiorum, sed solùm sensus communis, & sensuum exteriorum.

The Time of going to Sleep is either general or particular. The general Time fit to Sleep in is the Night, whose Coldness confines the natural Heat within the Body, where it continues undisturb'd by its Silence and Obscurity. He that sleeps the whole Day (*b*) and sits up all Night, like *Helio-gabalus*, the *Roman* Emperor, is a silly impertinent Creature, that lives contrary to the Order of Nature. 'Tis only allow'd to Persons advanc'd in Years to sleep after Dinner, that so their Heat, which is weak and feeble, being retir'd within, they may be enabled to perform Digestion better. But their Afternoon's Sleep ought not to be continu'd too long, for fear it shou'd prevent their sleeping in the Night, which is of much more Advantage to them. The particular Time of Sleep is, never to begin it sooner than a full Hour after Eating, for fear lest the gross Vapours that arise from the Food, at the beginning of Digestion, which can only be resolv'd whilst waking, shou'd fill the Head with watry Humours, and cause some dangerous Defluxion. As to the Way, or Manner of lying in Bed, 'tis good to have the Head higher than the rest of the

(*b*) *A Man that leads this Kind of Life, is call'd Lichnobijs and Lucernarius.*

Body, for fear lest the Food, by rising to the Top of the Stomach, shou'd require a much longer Time to be digested. Going into Bed, they ought first to lie on their left Side, that their Food may descend to the Bottom of the Stomach, which inclines that Way ; and afterwards on their right Side, that so the Food may pass out of the Stomach by the *Pylorus*, or Passage it has on that Side, by which it is continued to the Intestines. 'Tis certain that lying on the Belly is the best Posture for Digestion ; but that it is inconvenient for the Sight. There is no lying on the Back, without drawing to the hinder Part of the Head, the Serofities that are contain'd in the Cavities of the Brain, which ought to be discharg'd by the Nostrils : wherefore this Way of lying, renders those that use it much, liable to an Epilepsy and Apoplexy : It likewise heats the *Vena Cavæ*, and *Aorta*, or great Artery, which descend along the Loins, and disposes them to send a great Quantity of Vapours to the Brain ; it likewise heats the Reins, and inclines them to the Gravel. During the Time of Sleep, they ought to be cover'd more or less, according to the Season of the Year ; insomuch that the external Parts which are abandon'd by the Heat, which then retires within, may not be liable to the Injuries of the Cold. In

order to determine how long Sleep ought to be continued, Regard must be had to the Digestion of the Aliments, as well as to the Habit of the Body. Neither an old, nor any other Person whatever, ought to leave off Sleep 'till Digestion is over, which may be judg'd to be finish'd when the Stomach sinks, and nothing rises in it ; and when the Body is perceiv'd to be stronger and more lively. But they that are of a lean, dry Constitution, ought not to rise 'till some Time after their Food is digested ; whereas they that are fat and fleshy, ought to leave their Beds as soon as ever Concoction is finish'd ; because Sleep, which stupifies the Senses, stops all the Evacuations that are caus'd by Irritation, without hindring insensible Perspiration.



C H A P. VIII.

What Remedies Old People ought to use, to keep their Bodies open.

WHEN old People are costive and bound in their Bodies, the Excrements that stagnate in their Bowels, send a great Quantity of Vapours to the Brain, that are capable of causing troublesome Sleep, or suffocating Catarrhs. Wherefore to prevent these Accidents, they ought to take great Care to keep their Bodies entirely open: which may be done, by taking in a Morning, before any other Kind of Nourishment, *the Broth of an old Cock boil'd with (a) Borage, Bugloss, Mallows, the Herb Mercury, and Monks Rhubarb*; or

(a) Borrage, buglossum, malva arborescens hibiscus dicitur. Ejus scapo seu baculo pastores olim utebantur ad compellendos greges. Unde Virgilius: *Hædorumque gregem viridi compellere hibibisco*. Malvâ olim communiter in jussculis utebantur. Unde Martial: *Utere lactucis, & molibus utere malvis. Nam faciem durum Phœbe cacantis habes*. Mercurialis. Betam cum blito confundit Martialis, cum ait: *Ut sapiant fatuæ fabrorum prandia betæ, O quàm sæpe petet vina piperque coquus!* Nam blitum ignavum & eccoproticum solum, quia humidum: beta verò nitroso succo prædita, qui alvum solvit, & naribus admissus pituitæ copiam elicit. Lapathum seu rumex.

else, *the Juice of Prunes, or Whey*; to which must be added, *a little Honey and Salt*. And if these Remedies are not sufficient to keep the Body open, but they continue bound for two Days together, the third Day they ought to take an Ounce of *Cassia*, mix'd with a little *Rhubarb*; or else, two Ounces of compound Syrup of *Apples*, dissolv'd in a Glass of *Ptisan*, in which two Drams of *Senna* have been infus'd all Night. They should not always use the same Remedy, for fear lest by making it familiar to them, it should no longer have any Effect upon them; but they ought to take sometimes one, and sometimes another, and not exceed the Dose prescrib'd, for fear of binding their Bodies, as much as they had open'd 'em before; in which Case, to moisten their dry Bowels, and render the Excrements thin and liquid, a Clyster of Oil of Olives, will be very wholesome.



C H A P. IX.

*Concerning such Remedies as help
to promote insensible Perspiration.*

A Regular and sufficient Discharge both by Stool and Urine, is not enough for old People, but they must likewise perspire freely; for by this Means the Brain will be less loaded, the Vessels less full, and they themselves less subject to Drowfiness, Asthma's, Gout, Rheumatism, and Fevers. To encourage Perspiration, they ought to keep themselves warm, to drink a little Wine, to use moderate Exercise, and to change their Linnen often; but at the same Time they must likewise use some particular Remedies. *A Bath of warm Water, and rubbing with the Hand, have this Advantage*, that they dissipate the Excrements of third Concoction, which very much hinder insensible Perspiration: they likewise both of them make People grow fat, if they are continued 'till the Skin begins to tumefy, and look red. It is not necessary after either of them, that old People should rub themselves for some Time with a coarse Linnen Cloth, to contract the Pores, and prevent too great a Transpiration; this is only

only good for young People, whose Pores are naturally too open. But old People ought not to make use either of Bathing or Rubbing, in less than four Hours after they have eaten, if they have taken any solid Food, for fear of hastening the Distribution of it, before it is sufficiently digested; but if they have only taken a little Broth or Jelly, which are easily turn'd into Chyle, they may bathe themselves immediately after, to make them grow plump and fleshy. But besides Bathing and Rubbing, there are several other Remedies which facilitate Perspiration, that is to say, the *Confection of Alkermes, or of Hyacinth, Mithridate, Venice, or Roman-Treacle*; a *Decoction of Scorzoneræ, Angelica, Scabious, Carduus Benedictus, Valerian, Camomil, Melilot, Anniseeds, Fennelseeds and Limon,* which may be us'd in a Morning fasting. But above all, *Tea* has a wonderful Virtue in assisting Perspiration, which makes it unload and ease the Brain, so that by its Means, one may watch several Nights following without any Inconvenience; it likewise opens and cleanses the Reins, for which Reason, the Inhabitants of *China* and *Japan*, who drink it often, are never in the least incommoded with either Stone or Gravel, which Distempers are so far unknown to them, that they have not
so

so much as Names for them. *Tea*, so call'd by the *Chinese*, for, in *Japan*, the Leaf, as well as the Liquor that is made of it, is call'd *Chia*, is a Kind of Shrub that comes only from two Provinces of *China*, viz. *Nanquin* and *Chim Cheau*. 'Tis like a Myrtle, or Privet-Tree, and its Leaves very much resemble those of our Pomegranate-Tree. They gather the Crop of them towards Spring, which they dry in an Oven, or in the Shade, and then put them into Vessels which they stop well. There is so vast a Quantity of it in *China*, that it is sold at a very low Price; the People of *China* and *Japan* make a Liquor of it, which they drink constantly; and 'tis likewise their Custom to present it to all that come to visit them. 'Tis believ'd, that it is owing to this Liquor, that they are so strong and healthy, and live to an extreme old Age. The *Chinese* put a Spoonful of the Leaves into a Pound of boiling Water, and when the Leaves sink to the Bottom, and the Water begins to be red, and tastes bitter, they pass it through a Linnen-Cloth and drink it, having first dissolv'd a Grain of Salt and a little Sugar in it, without waiting 'till it is grown cold. They likewise sometimes put a Spoonful of Tea-Dust into a Glass of boiling Water, and drink it as hot as they can. Old People should use

Tea

Tea after such a manner as they like best, and drink it often here, tho' it be dearer, as if they were in *China* ; for all the Riches of this World are nothing at all, when put in Competition with Life.

C H A P. X.

That Old Men ought entirely to give over the Use of Venereal Pleasures.

THE Use of Venereal Pleasures is hurtful to all Men whatever, but especially to such as are old. It consumes that fat and unctuous Part of the Blood, which is necessary to repair the radical Moisture ; of which there is never too much, since it wastes continually, and there is but a slender and inconsiderable Recruit of it, from a great Quantity of Food, even after long Concoctions. 'Tis not to be doubted, but that all the fat Part of the Mass of Blood, is carry'd to the Parts that serve to Generation. For Nature, always mindful of them, from whence she receiv'd her Being, and likewise expects her Preservation, sends them that which is best, in order to continue herself by their Means.

This

This Part of the Blood is chang'd in the spermatick Vessels, and becomes whitish. If it be retain'd, it nourishes these Vessels, as well as the other Parts of the Body which receive it; for every Thing living is nourish'd by the same Kind of Matter, from which it was first form'd, and yet that fat Part of the Blood which would succeed in its Place, if it were evacuated, is of excellent Use to the whole Body. Tho' Nature be very fond of the Species, yet she bears no Hatred to the Individual: Wherefore tho' she be all in Raptures during the Discharge of this Matter, out of an Intention to preserve the Kind, yet when that is past, she grows sad for the Loss of it, as well as for the Damage done to the Individual. She has likewise added a sharp Serosity to it, which might prompt to an Evacuation; and when she is left to her own secret Way of acting, she always makes this Discharge in the Night, when she is best able to supply the Loss. That Moderation which some observe in the Use of Venereal Pleasures, does not render them healthful, but only less hurtful. Those Persons that have follow'd them close, and yet liv'd to a great Age, would have liv'd still longer had they forbore them. 'Twas not without Reason, that they believ'd formerly, that a *Wrestler* had sub-

submitted to their Charms, when he fought with less Courage than usual. There is no Body so strong that *Venus* is not able to weaken. No Body ever yet complain'd of the Gout, that had not first tasted of her Pleasures; and they who give themselves up to them, seldom fail of feeling some Attacks of that Disease, which serve as sad Prognosticks, to foretel the Change of Seasons. Even their very Breath, and their whole Body, contract a noisome Smell, because the ferous Part of the Blood becomes so sharp by the Consumption of the fat and unctuous Parts, that use to temper and soften it, that the Fumes arising from thence are full of Infection. The frequent Use of these Pleasures likewise makes the Hair fall, obscures the Lustre of the Eyes, and changes the florid, lively Colour of the Face and Lips, by extinguishing that Heat, and dissipating those Spirits which animated and cherish'd those Parts. Wherefore old Men, who desire to live long, must entirely abstain from the Use of these Pleasures, that they may not consume and destroy that Oily Part of the Blood, which is necessary to recruit their radical Moisture, as well as to support and preserve Life.

C H A P. XI.

*After what Manner Old People
ought to regulate and govern
their Passions.*

THERE are in Man three moral (*a*) Powers, the Reasonable, the Irascible, and the Concupiscible. The Action of the two last, or that Motion by which they are carry'd to the Enjoyment of Good, or the avoiding of sensible Evil, is call'd *Passion*, on account of that Change and Disorder it causes in the whole Body, by the

(*a*) Facultas rationalis in cerebro sedem habet: Unde Minervam è Jovis capite prodiisse ferunt. Irascens in corde residet, nam, ut habet Poëta, *cor concrepat ira*. Concupiscens in jecore locatur: quos circa fingunt vultures apud inferos. Tytio jecur erodere, quòd concupierit constuprare Latonam. Perturbationes animi non sunt prava indicia, ut ostendit Medea quæ apud Poëtam ait: *Video meliora proboque, Deteriora sequor*. Et apud alium inquit: *Novi equidem cujusmodi faciam mala, Sed fortior iracundia consiliis meis*. Animi pathemata sunt motus appetitus sentientis five irascentis five concupiscentis excitati ab objecto sensibili. Siquidem appetitus sentiens fertur in bonum à phantasia perceptum, ut appetitus rationalis seu voluntas in bonum ab intellectu cognitum. Cùm intellectus bonum sensibile voluntati proponit, & voluntas eo capitur, perturbatio vehementis; cùm non amplectitur, mediocris est; cùm verò fugit sistitur. Sed immanis perturbatio non nisi valentissimâ ratione sedatur.

violent

violent Agitation of the Blood, which either flies out with Impetuosity, or else retires within hastily, according as the Object appears, either agreeable or disagreeable. There are several Kinds of passionate Emotions, by which a wise Man may be shaken, but not carry'd away; for by the Strength of his Reason, he restrains and governs those furious Impulses, just as an expert Rider by his Skill and Art manages and brings wherever he pleases, the most fiery and unruly Horse. Wherefore old People ought, by the Assistance of Reason, to stop the Violence of those Passions which are prejudicial to their Health, and to keep within the Bounds of Moderation such as may be salutary and useful to them. In the first Place, People far advanc'd in Years, should entirely banish all Thoughts of Love, it being as ridiculous and (b) shameful to make Love, as to make a Campaign in the last Period of Life. For Love is a Kind of Warfare that by no means agrees with old Age. They should consider the miserable Condition of a Person that is in Love, who parts from, and as it were, goes out of himself, no more to exist or live, but in the Thing belov'd;

(b) Ovid. *Turpe senex miles, turpe senilis amor.*

who is always (c) pale and meager, and whose Eyes grow dim, and sink into the Bottom of their Orbits, through the Violence of his Passion, which never suffers him to rest either Night or Day. They should carefully observe all the Steps he takes, which are so many Alienations of Mind; for during the Absence of her he loves, after the most profound Meditation, and Admiration of the least Excellencies she possesses, he becomes transported with a furious Desire to see her, in order to which, he exposes himself to all the Inclemencies of Air and Weather, and surmounts every Difficulty and Danger that stands in his Way; and when he is blest'd with her Presence, he follows her wherever she goes; he applauds every Thing she says or does; and the Deference he pays to her trifling Sentiments, often degenerates into the meanest and lowest Slavery. In a Word, he loses his whole Time for a Moment's Pleasure, that must at length prove fatal to him. But quite to (d) extinguish the remaining Sparks of Love, which cause so

(c) Ovid. *Palleat omnis amans, color est hic aptus amanti.* Idem. *Ut voto potiare tuo, miserabilis esto. Ut qui te videat, dicere possit: Amas.*

(d) Ovid. *Profuit assidue vitiis insistere amicæ; Idque mihi factum sæpe salubre fuit.*

K

much

much Torment and Anguish, there is no surer Way, than nicely to examine the Faults and Defects of the belov'd Person, for there is nothing Perfect in this World, and to rest perswaded that she conceals a thousand more, which would be insupportable, if they were known. But Mirth agrees admirably with old People, for it helps the Distribution of the Blood through the several Parts of the Body, and renders it plump and fleshy: for which Reason, they should regale their Minds, by diverting themselves in chearful, pleasant Company; feast their Eyes with fine Paintings, and beautiful Flowers, and charm their Ears with (e) agreeable Musick: in a Word, seek out every Thing that is able to expel the Trouble and Melancholy of old Age. However, they will not suffer themselves to be hurry'd away by such an Excess of Mirth, as kill'd *Chilon*, *Sophocles*, and *Diagoras*. They will avoid every Thing that may occasion Sadness, and whatever Reason there may be for it, they will not wholly resign themselves up to it, because it will only make the Misfortune greater, and

(e) *Nam nihil humanas tanta dulcedine mentes Afficit ut melicæ nobile vocis opus. Tange lyram digitis, animi dolor omnis abibit; Dulcisonum reficit tristia corda melos. David, Saülis dæmonem cytharâ mulcebat.*

help nothing forward but Death. If their Children happen to die, let them reflect that they were mortal, and that they have liv'd a very long Time, since they were able to live no longer. If they lose their Wealth and Riches, let them consider, that they held them only of Fortune, whose Fickleness and Inconstancy are such, that she often snatches away in a Moment, all that she had given before. But further, let them comfort themselves that they know their true Friends, who will always love and esteem them; and, not like *Swallows*, fly away from them, to avoid bad Weather. Are they in a low Condition? Let them imagine to themselves that the World is nothing but a large Theatre, where he is more valued that plays the Part of a Servant well, than he that is unable to support the Character, and act up to the Dignity of a Prince. Do they labour under any Pain? Let them consider that if it be violent, it will not last long; and if it be gentle, 'tis want of Courage not to be able to bear it. Neither ought they to be griev'd, because a Slanderer endeavours to asperse them, and take away their Reputation; on the contrary, they ought to rejoyce that their Vertue raises Envy, and draws a Lustre from those Crimes that are objected to them, of which they are en-

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tirely

tirely innocent. Neither ought they to (f) despise Life, altho' it be miserable; for that is Cowardice, whereas 'tis Bravery to support and maintain it. But above all, aged People ought to take particular Care not to be excited to Passion, for fear of falling into an Apoplexy; they had better look upon those that use them ill, as unreasonable People, that are beneath their Anger. They should hope to live as long as *Nestor*, and never think of Death, for fear of anticipating it by so doing, and grieving themselves at the Approach of what they will not perceive, for this is hurtful to all the Senses; *for an insuperable Evil there is no Help but Oblivion.* But yet old People ought not to live like Epicures, without Hopes of another Life, but should endeavour by their virtuous Actions, to acquire an immortal Glory.

(f) Martial. *Rebus in angustis facile est contemnere vitam. Fortiter ille facit, qui miser esse potest.*





A

TREATISE

OF THE

GOUT.



CHAP. I.

*A Definition of the Gout ; with its
different Appellations, according
to the Part affected.*



THE Gout, call'd in Greek, *Arthrit*, from the Word *Arthros* ; and in *Latin*, *Dolor Articularis*, is a Pain that is felt in the Joints at certain Times, caus'd by the Afflux of a serous Humour to those Parts. If all the Joints are seiz'd with that Pain,

'tis simply call'd *The Gout*, which is the general Name ; but if some one only be attack'd by it, it has then a particular Name ; as for Example ; when it is fix'd in the Foot, it is call'd *Podagra* ; when it rises into the Knee, 'tis call'd *Gonagra*, and *Chiragra* ; when it gets into the Hand, which are Words compounded of the Name of the Part affected, and the Greek Word, *Agra*, which signifies a Taking or Seizure ; and when it is felt about the *Ischium*, or Hip-Bone, into whose Cavity the End of the Thigh-Bone, call'd *Femur*, is jointed, 'tis then call'd *Sciatica*. The *Gout* cannot properly be call'd a Tumour, because the Joints are not always swell'd in that Disorder ; and because they do not begin to tumefy 'till after the Pain is abated ; but it ought to be treated like, and may be said to be a Pain, which is a sensible and importunate Symptom, from whence it may be known that the *Gout* is always attended with an Intemperature of Body, and a Solution of Continuity. The Intemperature in this Case, is an Excess of Heat, caus'd by the falling of a Salt Humour upon the Joints, which destroys their natural Frame. As to the Solution of Continuity, it consists in two Things ; the first is a Tension of all the Parts of the Joints, which causes no Pain at all ; for in a

Schirrus,

Schirrus, how great soever the Tension be, there is no Pain. The second Thing is an insupportable Pricking, which the serous Humour causes in the most sensible Parts, which are the Membranes, the Nerves, the Tendons, and the *Periosteum*, and not the Extremities of the Bones, whose Hardness makes them insensible. 'Tis certain that the serous Humour does not penetrate into that Cavity, or Space which is between two Bones, that are join'd together by one common Ligament, call'd in *Latin*, *Acetabulum*, or *Pixis*, because in the most *inveterate Gouts* that have been open'd, little Stones have been taken out of the Joints, without hurting the Ligament: And if the *Sciatica*, or *Hip-Gout*, did proceed from a Humour inclos'd between two Bones, the Pain it occasions would be left violent, the Ligament being a Part that has but a dull feeling; neither would the Pain extend it self so far as the upper Part of the Hips, the Calf of the Leg, and the Toes, if the Nerves, which come from the Loins and *Os Sacrum*, and which descend along the Calf of the Leg, did not convey it to all those Parts. In short, the *Gout*, as it is Periodical, differs from an Abscess of the Joints, in which Fevers sometimes terminate; and as it is caus'd by a Defluxion, 'tis distinguish'd from *œdematus* and *schir-*

rous Tumours of the Joints, which arise insensibly from some gross Humour, which those Parts, either for want of Heat, could not rarefy and disperse, or else that the Pores were too strait to let it pass.

C H A P. II.

That there is no Humour in a human Body, but the serous Part of the Blood, that can cause the Gout.

TIS acting like the ancient *Andabatæ*, who fought with their Eyes shut, to pretend to attack and conquer a Distemper, without the Assistance of Reason, which is the Light of the Understanding, to make us know what it is, by discovering its Cause. And therefore we ought not to wonder that there are several Physicians who cannot cure the *Gout*, because they understand the Nature of it no better than the Ancients did, whose Precepts they blindly follow. As for my own Part, who always pay a greater Regard to such Truths as are discover'd by Reason, than to Antiquity, I can by no means be of the Opinion of the Ancients, who believ'd that the different Colour of the Swellings in the *Gout*, shews the Difference

ference of the Humours that cause it ; for I am fully perswaded, that when Pain is felt in any Joint, the Blood is carry'd thither, and, according to its greater or less Quantity, its greater or less Heat, and its greater or less Thickness, it gives a greater or less apparent Redness to the Part. And that the Blood is not the Cause of the *Gout*, appears from hence, because if it should happen to get between the Joints, either it would corrupt there for want of Transpiration, and so form an Abscess, or else it would grow thick by the Evaporation of its aqueous Part, and so produce a *Schirrus*, that is to say, a hard Tumour without Pain. Neither is there any Room to believe, that either the melancholick, or pituitous Humour is the Cause of it, because both these Humours are cold and gross ; they are sluggish, and have very little Motion ; nor do they penetrate enough to get into the Substance of the Parts, so as to give them Pain. Neither yet is Choler the Cause of the *Gout* ; for if some of it along with a little Blood, should happen to slip into the Joints, yet when the Blood coagulates, the Bile will be separated from it, and even before such Separation, it would give such a Colour to the Joints, as it does to the Skin in a Jaundice. The Cause of the *Gout* therefore must be a serous Humour,

mour, which being only confusedly and imperfectly mix'd with the Blood, is easily separated from it, as appears by the Sweat and Urine. This serous Humour, is a Water full of a Salt, which the Chymists call *Tartar*, and is of Use to the Blood in dilating it, and making it circulate better: 'Tis supply'd to us from the Liquids we drink, and from the nutritive Juice which the Plants we eat, extract from the Earth. It often happens in the *Gout*, that the watery Part of this Humour is evaporated, and that the Tartar remaining behind in the Joints grow thick, and so forms hard Concretions, or Nodes, call'd in *Latin*, *Tophi*.

C H A P. III.

From what Parts of the Body this serous Humour is carry'd to the Joints.

THE Parts from whence this serous Humour is carry'd to the Joints, are the Head, the Veins, and the Arteries. The Head has its internal and its external Parts. When its internal Parts are too cold, they heap up a great Quantity of serous Humours,

Humours, which cause a Heaviness, attended with Drowsiness. This Humour carry'd with an uneven Motion, or else by its own Weight pressing the Membranes of the Brain, or else corroding them by its Acrimony, or rather piercing them by the Pointedness of its Salt, sweats, or ouzes across, and passes through the *Sutures*, and is stop'd between the Flesh and the Skin, especially in the hinder Part of the Head, where the Skin is very thick. There it produces a serous Tumour, which is very painful in the Night, and when it is squeez'd; and at last it so loosens the Flesh, that it flows and descends continually, 'till it meets with some Joint that stops it. It goes commonly on that Side upon which People accustom themselves to Sleep. This Humour being very thin in young People, seizes the Joint at once; but in old Men, where it is thicker, it passes with Difficulty, and stays some Time by the Way. And 'tis of them we must learn the Course that this Humour takes in passing from the Brain to the Joints: For they feel a Pain that goes from the Neck, as far as the Arm or Hand, or else descends all along the Back to the Hip, Knee, or Foot, attended with such a Sensation of Cold, as makes the whole Body shiver. It might be imagin'd, that this serous Humour is
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entirely void of Heat, if it be not consider'd that the Shivering occasion'd by it proceeds from hence, that those Parts which it heated, receive into its Place a Humour that is less hot, and which may therefore comparatively be reckon'd cold, and are likewise less able to resist the cold Air, which insinuates it self into the Body, by the Passages of insensible Transpiration. The Pain of the *Gout* goes downwards, but it never ascends, neither does it ever change Sides; for if, having felt Pain on the right Side, it be afterwards felt on the left, 'tis not the same Pain that has chang'd its Place, but another caus'd by a new De-fluxion. Some have believ'd, that the Serosities which fall from the Head upon the Joints, pass from the Cavities of the Brain through the spinal Marrow and the Nerves; or else, that getting between the Membranes of the Brain, and the Bones of the *Cranium*, it passes through that Hole of the *Os Occiptis*, where the spinal Marrow goes to be continued to the Brain, and that flows all along the Sides of the Nerves and Muscles to the Joints. But it is very difficult to comprehend how these Serosities can pass within, and run all along through the spinal Marrow and Nerves, without causing some Convulsion or Palsy. And 'tis shewing an Inclination to be deceiv'd,

ceiv'd, to fancy that the Humour being got between the Membranes of the Brain and the *Os Occipitis*, can flow along the Sides of the Nerves; for it would much sooner get into their Fibres, and by its Acrimony cause an Inflammation, and give Occasion to Convulsions. Others have imagin'd, that the serous Humours which fall from the Head upon the Joints, do not come from the Ventricles of the Brain; but that they are carry'd from the external Jugulars to the Backside of the Head; because, say they, the Serosities that are heap'd up in the Ventricles of the Brain, flow out at the Nostrils, or else distil by the Palate on the *Trachea Arteria*, or the Lungs; or else fall into the Stomach. But I deny that this happens when the Serosities are able to pass through the *Sutures*, as they do, when they are heated and rarefy'd; or when the *Sutures*, particularly the squamous, are more open than the Holes of the *Os Ethmoides*, which descends to the Nose, or than those of the *Os Palati*; and I deny further, that these Serosities are contain'd in the fourth Ventricle of the Brain. The other Road by which this Humour is carry'd to the Joints, that is to say, the Veins and Arteries, is shorter than the former: for as soon as ever it begins to ferment, or get together in a

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considerable Quantity, it opens or penetrates these Vessels, and insinuates it self into the Joints, where it causes at first a slight Pain, which afterwards becomes very violent, when these Parts, after having been over-moisten'd by this Humour, are irritated and prick'd by its Acrimony. It ought not to be thought strange that this Humour should be able to get out of the Vessels into the Joints, without any Mixture of the red or globular Parts of the Blood with it, because being much thinner, it can with much more Ease quit its Channel, and get out of its former Bounds.

C H A P. IV.

Concerning both the internal and external Causes, that produce too great a Quantity of this serous Humour.

WE abound in serous Humours, either because we generate too great a Quantity of 'em, or else because they are not sufficiently dissipated and thrown off. We heap up too great a Quantity of 'em, when the Stomach, by Reason of its Cold-

Coldness, does but half digest the Food, and extracts nothing from it but a serous Chyle ; when the Liver by being overheated, greedily attracts the serous Part of the Food, without allowing the Stomach sufficient Time to digest it ; when the mesaraick Veins being stuff'd with gross Humours, suffer only a thin Chyle to go to the Liver ; and when the Spleen, being obstructed by some Humour, or harden'd by a *Schirrus*, cannot attract from the Stomach by the *Vas breve*, a sufficient Quantity of what we drink, to be carry'd by the splenick Artery to the *Aorta*, and from thence by the emulgent Arteries to the Kidneys. To make it appear that the Spleen attracts something from the Stomach, let the *Vas breve* in any living Creature be tied, and it will be seen to swell on the Side next the Stomach, but not on that which is next to the Spleen ; and to shew that 'tis what we drink, that is attracted by it, we need only observe those that drink a great deal of Water, whose Spleens are sometimes so much swell'd, that by pressing the *Diaphragm*, they occasion a Difficulty of Breathing ; and 'tis further observable, that Persons who drink Mineral Waters, discharge 'em so soon, that they don't seem to have pass'd any other Way than by the Spleen. But further, if
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the Spleen did not attract some Part of what we drink, the Nutriment would be distributed through the Habit of the Body with great Difficulty ; nay, would not be at all, after drinking a great deal ; but the Chyle being very thin, would take its Way through the Intestines, and cause a Flux. We do not sufficiently dissipate and throw off these serous Humours, when we don't make plentiful Discharges by Urine, or when we don't enjoy a free Perspiration ; we don't discharge enough by Urine, when the Reins are cold and strait, and we want a free Perspiration, when our Skin is too thick, the Pores too much contracted, and our natural Heat weak. However, these Serosities are heap'd up in the Ventricles of the Brain, more from its cold Intemperature, than from the Thickness of the Skin that covers the Head. The Abundance of Serosities that are engender'd, are judg'd to be owing to the Coldness of the Stomach, when Digestion is slowly perform'd ; insomuch that the Stomach does not sink 'till a long Time after eating, and yet in the mean Time soure Belchings arise, that taste of the Meat that was lately eaten. 'Tis presum'd, to be the Heat of the Liver, that begets a great Quantity of Serosities in a Person, when he is naturally lean, has a very fresh Colour,

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is very hairy, often thirsty, and sleeps but very little. 'Tis guess'd, that the mesaraick Veins, obstructed by some viscous Humour, suffer only a thin Chyle to go to the Liver, from a Weight and Tension that is felt in the Hypochondres. 'Tis known that the Spleen, swell'd by excessive Drinking, or fill'd with gross Blood, which it attracts for its Nourishment more than any other Part, because it has, as well by reason of its Substance, as its Vessels, its Pores extremely open, (*a*) cannot attract the Liquids in the Stomach; when a Heaviness and Tension are felt on the left Side, with a continual Difficulty of Breathing, a frequent Palpitation, a Delirium, attended with Melancholy and Terror, and an universal Leanness over the whole Body, which made one of the Ancients say, *That in a Country where Distempers of the Spleen were frequent, he saw nothing but dead Men walk.* 'Tis evident, that the Spleen, when it is fill'd with any Thing, is distended, and grows bigger, so that it presses the *Dia-*

(*a*) Cappadox leno sic conqueritur de magnitudine lienis, apud Plautum: *Nunc quasi zonâ liene cinctus ambulo.* Alter splenicus apud eundem ait: *Cor lienosum, opinor, habeo, jamdudam salit. De labore pectus tundit.* Trita est lienis cum fisco comparatio, cuoniam ut ditescens fiscus singulos depauperat, sic augescens lien singulas partes genio suo fraudat.

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phragm, and even sometimes descends into the *Hypogastrium*, by a Relaxation of the Ligaments, which are very thin. The Spleen being full, and attracting no longer the melancholick Humour, and what we drink, for this Part has the Property to attract these Humours, otherwise it would be full of subtle Blood, and would empty the Stomach very little, since it receives what we drink only in Vapours, the Spleen then not being able to attract the melancholick Blood and the Liquids from the Stomach, this Blood infests the Brain with its gross Fumes, and interrupts (*b*) the Intercourse of the Imagination, with the Memory and external Senses, and makes this active Power sleep in the Day as well as the Night; that is to say, that it is employ'd about the newest and best imprinted

(*b*) *The Understanding is an active Power, which affirms or denies the Attributes of any Subject, and which reasons; that is to say, which joins several Propositions together. To this End, it stands in need of receiving Images from the Imagination and Memory, since 'tis the sole Faculty that can join Things affirmatively or negatively; for no Proposition can pass into the Memory, that was not first form'd in the Understanding. When this intelligent Power forms its Judgment only upon what is suggested to it by the Imagination, it is very liable to be deceiv'd; but when it has Recourse to the universal Principles that are founded on Experience and Reason, and which are represented to it by the Memory, where they are deposited and kept, it easily recovers it self from Error.*

Ideas,

Ideas, and even about such as relate to Things past, without taking in the Circumstance of Time ; that it assembles 'em after a strange Manner, and, if I may be allow'd to use the School Terms, makes of 'em *complex Apprehensions*, which the Brain unites and affirms in its Reasoning, without perceiving the Error it is in, for want of receiving Images from the Memory, which might undeceive it, by making it separate and divide such Things, the Assemblage and Union of which was ridiculous and extravagant. The serous Humours with which the Heart is overflow'd, are the Cause of its (c) Palpitation, that is to say,

(c) *In its Palpitation the Heart changes Place, which does not happen in its common Movement ; for its Basis does not only come near, and go further from the Point, as in its usual Motion, but the Basis does likewise push the Point strongly, and make it advance more forward than usual ; and when it afterwards retires back, 'tis still more advanced than it ought naturally to be. Besides, an irregular Motion of the Arteries accompanies that of the Heart ; for when the Heart advances towards its Point, it draws after it all the Arteries ; and when it draws back, it forces the Arteries to draw back likewise. But the Approach of the Heart towards its Point, which is its Diastole, makes the Systole of the Arteries ; and its Return towards its Basis, which is its Systole, makes the Diastole of the Arteries ; since the Heart, when it advances towards its Point, dilates, and so changes its Length into Breadth ; on the contrary, the Arteries grow strait, and change their Breadth into Length ; and when the Heart recoils back, it grows straiter, by growing longer ; and the Arteries become wider, by growing short.*

that it sometimes advances towards its *Apex*, or Point, and makes it change Place, inso-much that it beats against, and almost breaks the neighbouring Ribs; and sometimes jumping as it were back, it returns towards its *Basis*, to remove it self, when it dilates, from that sharp Humour which overflows it, and to drive it away, when it contracts. The same serous Humours possessing almost the whole Capacity of the Vessels, and suffering very little Blood to come into them, are the Cause that the other Parts of the Body have not enough to nourish them, and consequently become extremely lean. For when the Blood is very Serous, every Drop of it that insinuates it self into the Pores, abounds with a Serosity that is unfit for Nourishment. But further, the melancholick Blood that stays in the Vessels, when the Spleen does not perform its Office, cannot penetrate into, and nourish the Parts, and besides takes up the Place of other Blood that might do it. If the Kidneys don't throw off the Serosities, less is discharg'd by Urine than is drank. And if the Thickness of the Skin, by hindering Perspiration, amasses a Load of serous Humours, the Skin appears hard, and itches, being prick'd by the Salt of those Serosities in passing through it. If
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the want of Perspiration proceeds from a Weakness of the natural Heat, People feel themselves out of Order, and find a Difficulty to walk up Hill; they yawn often; are troubled with Flatulencies, Palpitations of the Heart, Faintings, and cold Sweats. As to the Coldness of the Brain, that is easily discern'd from the Drowsiness it occasions. The external Causes of too great a Quantity of serous Humours, produce the internal Causes. For Example: Fruits, but especially those of the Summer, and drinking too much cold Water, cool the Stomach. The Heat of the Air, a hot Diet, as Garlick, Onions, Leeks, Spices, violent Motion, Watching, but especially Wine, and the Use of Venereal Pleasures, heat the Liver. A gross Diet, as Beef, Pork, all Kinds of Pulse, Cheese, hard Eggs, Excess in eating, and violent Exercise soon after it, obstruct the mesaraick Veins; sometimes likewise the Liver, when it is inflam'd, causes their Obstruction, by attracting only the serous Part of the Chyle, and leaving them the gross and heavy Part of it. Bathing, continual Rest, much Sleep, Sorrow, Fear, Fluxes, Loss of Blood, long and frequent Meals, drinking too much Wine and Water, and all those Causes which interrupt or dissipate the Spirits, cool the Brain.

(d) Cold Air, too thick Garments, and bathing in cold Water, stop the Pores of the Skin. Excess in Eating and Drinking; a Diet that is too cold or too solid; the continual Rest, or Exercise of Body and Mind; the frequent Use of Venereal Pleasures; long Watchings; the Suppression of any usual Evacuation, either sensibly by Stool, Urine, Sweat, by a Flux of Blood from any Part of the Body, or by the common Discharge at the Nose; or else insensibly by long Discourse, moderate Exercise, Rubbings, Bathing in warm Water, and frequent Change of Linnen, weaken the natural Heat, and hinder Perspiration. It may be ask'd, Whether more Serosities are carry'd off by Sweat, or by insensible Perspiration? To this I answer, That cold Sweats do not carry off so much, because they are made of Vapours, which, in passing through the Skin, are resolv'd into Water by the Coldness of it; but that hot Sweats carry off more, because they are made of the serous Humours which pass in their natural State,

(d) Arthritis quia pauperibus frugali victu utentibus parcit, dicitur ἰσὶα μισόπτωκος. Virgil. *Nec Veneris nec tu vini capiaris amore.* Enervant gressus debilitantque pedes. Quintus Serenus Sammonic. *Ennius ipse pater dum pocula siccant iniqua, Hoc vitio tales fertur meruisse dolores.* Plaut. *Hoc vini vitium est maximum, pedes captat, luctator dolosus est.*

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that is to say, without being chang'd into Vapours, from the Vessels to the Skin, through Pores that are opener than ordinary, and which, consequently, suffer more Matter to pass at a Time ; and which likewise, reckoning the same Extent or Compass with the Vapours, contain more Matter in them ; for when Water is rarify'd, its Atoms grow thinner, and more divided from one another, and without being increas'd in Number, take up all together more Room than they did before ; that is to say, that they increase in a continued, and not in a numerical Quantity.



C H A P. V.

*How to guard against, or prevent
the Gout*

IF the Joints were not weak, they would not be subject to the *Gout*; and tho' they be weak, if the Body was not full of serous Humours, they would not feel the Attacks of this exquisite, piercing Pain. In order therefore to guard against the *Gout*, 'tis good to strengthen the Joints; but particular Care ought to be taken to prevent a Collection of Serosities from being heap'd up, by destroying the Causes that produce them; and if a great Quantity of them be already collected, and ready to fall upon some Joint, it ought to be hinder'd by Purging. The Weakness of the Joints, is owing to their loose Make and Structure, and therefore they should be contracted and made more firm, by applying to them, *Linnen-Cloths dipp'd in a Lye made of the Ashes of Vine-Twigs*; or, *in Oil of Tartar*; or, *in a Kind of Virgin's Milk*; which is made after this manner:

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Take a Pint of French Brandy, put it into a Bason, dissolve half a Pound of Alom in it, by stirring it gently. The Brandy, by the Dissolution of the Alom in it, will become whitish.

These Remedies will contract, without hindering Perspiration. But for fear that the Humour which us'd to flow thither in great Abundance, being now depriv'd of that Liberty, should happen to fall on some noble Part, Purging ought to precede the Use of them.

If the Stomach, by Reason of its Coldness, heap up a great Quantity of serous Humours, it ought to be warm'd, by seasoning the Food that is eaten, *with Pepper and good Herbs, taking after each Meal, Anniseeds perfum'd with Musk, Coriander-seeds, Cachoo, or a little Hippocras, Spanish Wine, or some other that is altogether as strong.*

But further, as the Stomach cannot be cold, without heaping up within its Cavity a great deal of Phlegm, which hinders it from retaining the Food as it ought to do, in order to extract from it a Chyle which is not too Serous, it ought to be purg'd from Time to Time, *with three Drams, or half an Ounce of Electuary of Cary-*

Caryocostinum, or Diaphenicon, which at the same Time that they purge, warm the Stomach, and likewise expel the Serofities by Urine.

Obstructions of the Spleen are cur'd by the same Remedies as those of the mesaraick Veins. As to its Hardness, that may be wonderfully dispers'd, by a *Cataplasim of Hemlock kill'd over the Fire, with a little Vinegar*. This Remedy cools it so much, that it suffers all that superfluous Humour to run off, which it had before attracted and retain'd. If an Obstruction of the mesaraick Veins produce a great Quantity of serous Humours, and this Obstruction arise from the Heat of the Liver, which receiving only the serous Part of the Chyle, leaves that which is thick and gross in these Veins, the Liver ought to be cool'd, to hinder the Increase of such Obstruction. The Way to cool it, is to be let Blood from Time to Time, and to drink every Morning, and four Hours after Dinner, two Glasses of *Ptisan, or thin Veal Broth*. But if the Obstruction of the mesaraick Veins arise from the frequent Use of a gross Diet, and from other Causes, of which we have spoken in the foregoing Chapter, they must all be avoided. Last of all, to remove the viscous Humour that obstructs these Veins, it ought to be temper'd and diluted, by
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taking often thin Broth, and afterwards being purg'd with a laxative Ptisan, made of a Decoction of Apples and Senna. If this Humour be so thick, that these Remedies cannot render it thin and liquid, it must be loosen'd and forc'd away, by taking in the Morning two Drams of the following Opiate, Take an Ounce of Senna in Powder, half an Ounce of Filings of Steel prepar'd, that is to say, wash'd in Vinegar, and afterwards dry'd; to this add, a sufficient Quantity of Syrup of Maidenhair. After every Dose of this, a Porringer of thin Broth must be taken, to carry off the Sulphur and Vitriol, of which the Steel is compos'd, and which are very opeing, into the mesaraick Veins. The Waters of S. Reine may be taken, which contain a sweet Mercury and Antimony: for that which appears white in their Sediment, and which crySTALLIZES at the Bottom of Bottles, is not Alom, since it has no Taste, nor can be dissolv'd, and if Powder of Galls be put into the Water, it does not turn white: Neither is it Earth, since it cannot be temper'd; nor is it any Kind of Metal, since, if it be put into *Aqua fortis*, it does not change its Colour, and therefore it can be nothing else but Mercury, which is sublim'd under Ground, by meeting with Vitriol or Alom. Neither is that which appears

appears black in the Sediment of these Waters, like the Filings of Steel, or any Kind of Metal, since it does not turn to a rusty Colour, like Iron and Steel; nor to the Colour of Ashes, like Lead; nor does it turn black, like Silver and Tin; nor green, like Copper, when put into *Aqua fortis*. The Waters of *Forge* are likewise very good to open the mesaraick Veins; they contain a little Iron, and little or no Vitriol at all: for if *Galls powder'd*, be put into them, they become of the Colour of Beer, and don't turn black, as they would do, if there was only *one Grain of Vitriol*; and in a Quart of these Waters, there are only three or four Grains of Sediment. But as the Waters of *Forge* are binding, before every Dose of 'em, a *Glass of laxative Ptisan*, ought to be taken. Other Mineral Waters are likewise good, if no principal Part be affected with any dry Intemperature, which they increase, by Reason of the Nitre, Alom, and Vitriol that are in them, unless Care be taken to prevent it, by drinking Veal Broth often. But if the Opiate, of which we spoke before, and the Mineral Waters have no Effect, it must needs be, either that the Humour, which obstructs the mesaraick Veins, is of such a Nature, as not to be liquefy'd, or else that the Chief of those Veins are entirely

entirely obstructed by it. Wherefore, without having Recourse to strong Purgatives, which would never reach those Vessels, and which by the Irritation they would occasion in the Stomach and Intestines, would not soften and liquefy a Humour that was grown hard, Emeticks ought to be made use of, which by the violent Shakings they give to the Parts, distend 'em, and afterwards squeeze 'em together, and so move the Humour they contain, and enable them to get quit of it. Among Medicines that cause Vomiting, *Oil swallow'd with warm Water, Asarabacca, and the Juice of Radishes*, have very little Vertue. *Vitriol* hurts the Breast, and almost suffocates whoever takes it; *Hellebore* sometimes causes strange Convulsions; the surest of all, is *Crocus Metallorum*, or, *Antimony calcin'd with Borax*, that is to say, *the artificial Salt Petre, or Nitre*: A Scruple or two of it is taken in three Ounces of White-Wine. Its Calcination is perform'd after this manner; *they put a Pound of Antimony into a Crucible over a moderate Fire, and stir it for the Space of a Day, or thereabouts, 'till it smokes no longer, and then they put to it half an Ounce of Borax*; afterwards, *when by putting a Spatula into the Crucible, they find that 'tis like the Hyacinth, they cast it upon a Marble Stone to dry.*
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If the *Crocus Mettallorum* melts in calcining, they must take it out of the Crucible, set it to cool, pulverize it, and then continue to calcine it. This Medicine is cold and dry in the second Degree, and not in the Fourth, as some pretend, since it does not straiten the Breast, nor affect Respiration, nor causes either Cough, Convulsion, or cold Sweat. It does no manner of Injury, either by its Coldness or Dryness, when it is taken in Wine, which is hot and moist, and more active than it self. Neither does it hurt by any occult Quality; for whether it operates or not, it disappears and comes to nothing. If there were any Arsenical Spirits, as some blindly alledge, those Spirits wou'd fly away in the Calcination. It sometimes happens, that the mesaraick Veins convey nothing but serous Chyle to the Liver, without being obstructed by gross Humours, that is to say, when they are press'd by the Glands of the Mesentery, which are sometimes swell'd to that Degree, as to become Schirrous, as has been seen in Persons that have died of the King's Evil, and in several others, that have been open'd after their Death. The Swelling of these Glands cannot be taken away, either by Purgatives, or Mineral Waters, but only by the Use of *Mercurius Dulcis*,
to

to which they add *Gum Ammoniacum*, to make it stay longer in the Glands, and to soften them; they likewise mix some Purgatives to carry off the Humour, that the *Mercury* has forc'd out of the Glands. They also add some *Aperitives*, to convey all those Drugs into the most remote and minute Parts and Passages of the Mesentery. For which Reason, the *Opiate* of Mr. *Guenault*, is an excellent Remedy, and the Success it daily meets with in the King's Evil, and other Distempers that proceed from the Glands of the Mesentery being tumify'd, is justly admir'd. 'Tis prepar'd after this Manner. Take six Drams of *Senna* powder'd, half an Ounce of *Turbith*, the same Quantity of *Gum Ammoniacum*, and Filings of *Steel*, prepar'd with *Sulphur*, three Drams of *Salt of Tamarisk*, the same Quantity of *Diaphoretick Mineral*, and *Mercurius Dulcis*, and two Drams of the *Troches Alkandal*; reduce 'em all to a very fine Powder, and mix 'em with a sufficient Quantity of *Syrup of Peach Flowers*. Two Drams of this is to be taken every Morning, for two or three Months together, drinking immediately after it, a small Porringer of thin Broth.

If the Kidnies, by being too cold, or too much contracted, don't discharge the Serosities by Urine, as they ought to do,
which

which happens so often, that it may be said, that if the Reins perform'd their Duty, there wou'd be no such Thing as the *Gout*; they ought to be warm'd and open'd, by taking every Morning fasting, *A Bolus made of two Drams of Venice Turpentine, that was never wash'd, and six Grains of Dyagridium, drinking after it, a Glass of Pimpernel, or Burnet Water, to convey the Vertue of the Bolus the better to the Kidnies. Cream of Tartar and its Salt, Tartar Vitriolate, Crocus Martis Aperitivus, Crystal Mineral, the Essence of Turpentine, the Roots of the Caper and Tamarisk Trees are likewise very good to open the Reins; they may be mix'd with Syrup of the five opening Roots. The Mineral Waters are not to be rejected.*

If the Brain, by Reason of its Coldness, heap up a Quantity of serous Humours, they ought in the first Place to be carry'd off, and its Coldness afterwards corrected. The Brain may be freed from those serous Humours, either by a general, or particular Purgation. To succeed in the First, half a Dram of *Pilulæ de Agarico*, with as much of the *Pilulæ Cochicæ Minores*, must be taken in a Morning fasting, adding to it, if you have a Mind to heighten its purgative Vertue, three or four Grains of the *Troches Alkandal*. Many make use of
the

the Electuary of *Caryocostinum* with good Success. After this general Purgation, the particular one takes Place, in causing Discharges to be made by the Nose and Mouth. A great Quantity of serous Humours will be discharg'd by the Nose, if together with the Air, *the Juice of red Beet, Betony, and Marjoram be snuff'd up, after it has been warm'd over the Fire; or else Spirit of Wine, in which Raspings of Brasil Wood or Ginger have been heated: or else if little Tents made of the Root of Sow-bread, that have been for a Day in Brandy, be put into the Nose, they will be more effectual than either of the former.* A Discharge is made by the Mouth from the Brain, by *chewing in a Morning the Root of Pellitory, or Ginger.* The Humours that are heap'd up in the Ventricles of the Brain, and under the Skin that covers the Head, are likewise diverted by Blistering Plaisters, Leeches, hot Bread, Seatons, and Issues apply'd to the Nape of the Neck. To manage the Issue without being oblig'd to change the Pea every Day, a little golden Globe that is hollow and full of little Holes, ought to be put into it; for the Flesh will grow over it, and keep it in, and yet will let the Humour ouze through, so that nothing more is necessary to dry it up, than to bind upon it from

M

Time

Time to Time, a fresh Piece of clean Linnen Cloth. The Coldness of the Brain may be corrected after this Manner. Take two Ounces of the Root of *Calamus Aromaticus*, the same Quantity of Piony Root, a Dram of *Styrax*, the same Quantity of Benjamin, half a Dram of Cloves, a Pinch of the Flowers of Betony, and the same Quantity of those of Sage, make them all into a gross Powder; then cast them upon burning Coals, and receive the Smoke of them into the Mouth and Nostrils. Instead of this, the Nose, Temples, and Nape of the Neck, may be rubb'd with the following Water. Take two Quarts of good Wine, three Quarters of a Pound of Sage, dry'd in the Shade and reduc'd to Powder, a Quarter of a Pound of Betony dry'd and pulveriz'd, two Ounces of Cloves, as much Cinnamon, put them all together into a Glass Bottle well stop'd, which must be put afterwards into a Dunghill for three Weeks, or else, in Balneo Mariæ for three Days; afterwards distil it in a glass Alembic, and keep the Water in a Bottle well stop'd. The Queen of Hungary's Water, that is made of Spirit of Wine and Rosemary Flowers distil'd together, has almost the same Vertue. 'Tis likewise good to wear generally in one's Hat and Night-cap, a stitch'd Cap, fill'd with perfum'd Cotton, and

and strew'd with the following Powder. *Take half an Ounce of the Roots of Acorus and Galanga, a Pugil of Rosemary Leaves, and as much of those of Marjoram, both dry, a Pinch of the Flowers of Betony, the like Quantity of Stoechas and Camomil Flowers, two Drams of Storax, and as much of Benjamin, reduce 'em all to a fine Powder.*

If the Liver, through an Excess of Heat, heap up too great a Quantity of serous Humours, Bleeding must be made use of, particularly in Spring and Autumn, to cool it, and at the same Time evacuate some Part of those Humours, that what remains of 'em may be the more easily carry'd off by Perspiration. 'Twill likewise be necessary to use some cooling Ptisan, which is at the same Time diuretick, that when it comes to be warm'd in the Vessels, it may rather go off by Urine, than fall upon the Joints. Purging must not be omitted, either with a *Decoction of the Root of Wood Sorrel, Dog's Grass, and wild Succory, in which, two Drams of Senna, and half a Dram of Rhubarb has been infus'd; or else with a Glass of Water mix'd with Juice of Lemons, in which two Drams of Senna have been infus'd all Night, dissolving in it, after it has been strain'd through a Linnen Cloth, two Ounces of Syrrup of pale Roses, or of Peach Flowers, or else two*

M 2 Drams

Drams of Electuarium Rosatum. These Remedies will open the Reins, and enable them the better to discharge the serous Humours, and at the same Time will purge the Gall-Bladder, and make it able to attract more freely those Humours, that begin to grow hot and bitter, and yet will not relax the Stomach, so as to make it digest ill, and extract nothing but a serous Chyle from the Food, which several other Catharticks wou'd do.

By the Assistance of all these Remedies, a Return of the Sciatica may be very easily prevented, without being oblig'd to cut the Arteries behind the Ears, as the *Scythians* heretofore, who are at present the *Tartars*, us'd to do; or to cut that Artery that goes to the Ham, after the Example of a Person, who a long Time since, was cur'd of an old Sciatica, by having that Artery cut in a Wound he accidentally receiv'd. And by the same Remedies, added to those which we shall mention in the following Chapter, that Extension of the Thigh which follows a Sciatica, and causes a Lameness and Leanness in it, because the Ligaments being relax'd, the Head of the Femur comes out of its Cavity, and compresses the neighbouring Vessels, which may be reliev'd, without a Necessity of applying a Caustery to the external

nal Part of the Thigh, three Fingers Breadth below the *Ischium*.

C H A P. VI.

How to cure the Gout.

WHEN the Pain of the *Gout* is actually felt, and that it proceeds from the Coldness of the Stomach, the Sluggishness of the Kidneys, the Thickness of the Skin, and the Weakness of the natural Heat, arising from the Abundance, and Suppression of some foul Humour (for that which proceeds from a Fulness of Blood, and some usual Flux of it being stopt, requires several Bleedings) it may be cur'd in a little Time, if, as soon as ever the Pain begins to be felt, they purge themselves with the *Electuary of Caryocostinum, or Diaphenicon*. 'Tis likewise soon cur'd by the same Purging, when it proceeds from the Brain, provided that the serous Humours which stagnated behind the Head, be all fallen upon the Joints; for by carrying off those that are heap'd up in the Brain, they are hinder'd from coming into the Place of those that are already fallen upon the Joints; and so by stopping their

Afflux thither, the Pain is allay'd, and made of a shorter Duration. But if there still remain some Humours behind the Head, which cannot be remov'd by Purging, 'twill be mov'd only just so much as to make it fall upon the Joint affected. Neither is there less Danger in Purging, in the Beginning of the *Gout*, when it proceeds from an inflam'd Liver; for Purging heats it more, and disposes it to heap up more Serosities than it is able to evacuate: 'Tis much better to cool the Liver by Bleedings, since they discharge a great deal of Serosity along with the Blood, and at the same Time hinder any further Flux of it, or any greater Tension in the Part. Clysters are useful, forasmuch as they bring down the Belly, and give more Room to the Vessels, which not being compress'd, drive no Humours into the Joints; nay, when the Stomach is in such a Plight, the Kidneys perform their Office better. A Day or two after Bleeding, *two or three Grains of Laudanum may be taken*, which by its gross Vapours lulling the Spirits asleep, or else condensing 'em by its Coldness, allays the Pain, as well by hindring that Impetuosity, with which the Spirits were carry'd into the Nerves, as by stopping the boiling of the Blood and Humours, and preventing their Flux.

Flux. But if the *Gout* be caus'd by an Obstruction of the mesaraick Veins, they ought to take several Clysters, and to be let Blood five or six Times; and afterwards if the Pain does not abate, the Humour that obstructs those Veins, and the Serosities contain'd in the Vessels, ought to be remov'd at the same Time by the following Purge: *Take a Glass of the Decoction of Apples, dissolve in it upon hot Ashes, a Dram of Cream of Tartar, and afterwards infuse in it for the Space of a Night, an Ounce of Senna, and in the Morning, being strain'd, dissolve in it two Drams of the Juice of Orrice-Root, or half an Ounce of Syrup of Buckthorn-Berries.* These Humours may likewise be evacuated both upwards and downwards, by taking two Ounces of Emetick Wine, having dissolv'd in it two Drams of Diacartami. If after several successive Bleedings the Pain does not abate, there will be heap'd up in a few Days as great a Quantity of serous Humours as was carry'd off by the Bleedings, and consequently the mesaraick Veins must be so far stop'd up, as scarce to suffer any Thing to pass but serous Humours; wherefore, if after several successive Bleedings, the Pain is not lessen'd, gentle Purgatives will be of no Use, because they carry off fewer Serosities than several Bleed-

ings do ; and when they do carry them off, they do no Good, because as great a Quantity returns as they evacuate ; or if less returns, 'tis only after a long Time ; since they are unable to remove any great Obstruction that is caus'd by some viscus Humour, or grown hard, or that entirely stops the Veins ; and if they do remove an Obstruction, occasion'd by some simply gross Humour, 'tis not done but after a considerable Space of Time. Whilst by internal Remedies we are endeavouring to prevent the serous Humours from falling upon the Joints, we ought by external Remedies, to remove those that are already lodg'd there, and by that Means allay the Pain.

The Way to dissipate the serous Humours contain'd in the Joints, is either by Sweats or Vapours ; but it must be done after such a manner, that the Salt of those Humours may be render'd Volatil ; that is to say, so subtle, that it may be evaporated along with the watery Part of 'em ; for otherwise if it continued in the Joints, it would cause Nodes in them ; or else it ought to be carry'd off by Blistering Plaisters, apply'd four Fingers Breadth below the Joint, which is commonly practis'd in the *Sciatica*.

To

To carry off by Sweats, the Serofities contain'd in the Joints, such Remedies must be apply'd, as by their great Moisture open the Pores, and by their moderate Heat attract them without Evaporation. Such are the *Leaves of Hemlock kill'd over the Fire, in a Skellet with a little Vinegar*; or *Pieces of Linnen-Cloth, dip'd in the warm Urine of the Patient, putting first into it some Grains of Vitriol and Opium*; but the Cloths must be often chang'd; or else *Cassia cleans'd and diluted with a little warm Vinegar*; or else *fresh Cow-dung, wrap'd in two or three Pieces of Linnen-Cloth*; or else *a Glass-Bottle, or Hog's Bladder, full of warm Oxycrate, that is, Water and Vinegar, in which Leaves of Hemlock and Henbane have been boil'd.*

To force out by Vapours, the Salt contain'd in these ferous Humours, and their watery Part at the same Time, the *Cataplasm, Liniment, or one of the following Waters*, ought to be us'd.

C A T A P L A S M.

Take a Glass-Bottle full of Spring-Water, put into it two Drams of Quicksilver, put it over the Fire, and leave it there the
Space

Space of an Hour ; after that, pour it gently into some other Vessel, and then boil in it a small Handful of Hemlock - Leaves, which must afterwards be kneaded up with the oldest Leven that can be found.

L I N I M E N T.

Take an Ounce of the Oil of Saturn, or Lead, which is made of the Salt of Saturn, dissolv'd into a Liquor in some moist Place, and is improperly call'd Oil ; mix with it a Dram of Frog-Spawn, half a Dram of Mercurius Dulcis, two Drops of Oil of Opium, or Henbane, and as much Spirit of Salt.

W A T E R.

Put into a Glass-Viol, four Ounces of Frog-Spawn-Water, and a Dram of Quicksilver ; stop the Viol, and put it for some Time upon hot Ashes ; afterwards separate the Water from the Quicksilver by Inclination, and dissolve in it a Dram of Camphire, six Grains of Salt of Lead, as much Pompholix, and four Grains of Opium.

Another

Another W A T E R.

Put into Spring-Water such a Quantity of Quicklime that it may be six Fingers Breadth higher than the Water; take three Quarts of this Water, extinguish in it a Steel-Plate three times heated red hot; put into it four Ounces of red Copper burnt and pulveriz'd, and half an Ounce of Cinnabar, let it settle five or six Days. This Water will be greenish.

Another W A T E R.

Take four Pounds of Water, extinguish in it four little Bars of Steel, each of half a Pound Weight, which had before been made red hot in the Fire; afterwards add to it an Ounce of red Copper, and an Ounce of Quicksilver, both dissolv'd in an Ounce and half of Aqua fortis: pour it all into a Bottle, which must be left in Balneo Mariæ the Space of two Days; afterwards pour off the Water gently, which will be very clear, for Use, leaving the Sediment behind.

To conclude; if by a former rash Use of such Resolvents, as dissipate only the moist Part of these Humours, leaving the
Salt

Salt behind, Nodes are form'd in the Joints ;
 (a) they may be soften'd, by *bathing them*
often with Oxycrate, in which a Piece of
Camphire lighted at a Candle, has been often
extinguish'd ; or, if they are often bathed in
Mallow or Lilly-Water, which being mix'd
with some Drops of Spirit of Salt, Oil of
Vitriol, or Oil of Sulphur, will be very pe-
netrating : Or, they may be mollify'd by an
Ointment made of equal Quantities of Es-
sence of Camphire and Cinnabar ; or, by an-
other, compos'd of an Ounce of Oyl of Gum
Ammoniacum, Euphorbium, or Guaiacum, with
a Dram of Powder of Camphire, and twenty
Grains of White Precipitate ; or, by a Plaster
made of old Cheese, boil'd in Water, in which
some Slices of Ham had been before boil'd
quite to Rottenness : Even this Plaister, if
we may believe some Authors, opens the
Skin, and brings little Stones out of the
Joints, and entirely cures the Nodes that
were form'd there.

(a) Falsum istud Carmen : Tollere nodosam nescit Medicina podagram.

F I N I S.

